

R. G. F.
THE COPIE
OF A LETTER
SENT FROM PARIS
TO THE
REVEREND FATHERS

of the Society of I E S V S, who
live in England.

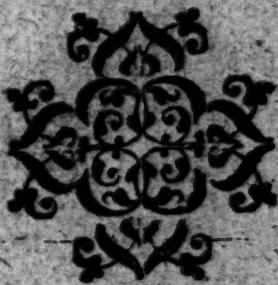
C O N T A I N I N G

*An Answer to the calumniations of the Anti-Cotton
against the same Society in generall, and
Fa. COTTON in particular.*

Ioan. 8.

Veritas liberabit vos. The truth will deliuer you;

JOHN MORRIS.



Permissu Superiorum. Anno M. D C. XI.

THE COPIES
OF A LETTER
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TO THE
REVEREND FATHERS

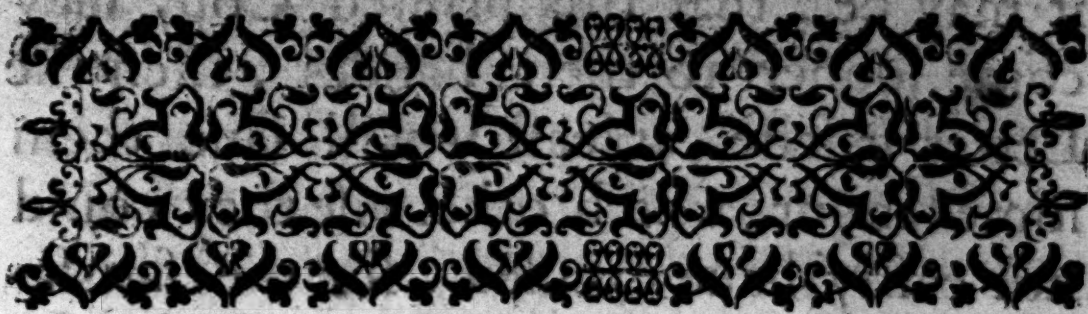
of the Society of Jesus, who
have in England

CONTRACTED

the Society is a branch of the Society of Jesus
which has been established in England



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THE
P R I N T E R
TO THE READER.

HAVING had this Copy imparted vnto me by a very good friend, I would not (gentle Reader) depriue thee of the pleasure & profit, which thou mayst reap thereby ; especially since that the contents therof be no other , but such , as are already published in print . For which cause also I doubt not, but that the Reuerend Fathers , to whom it is directed , will take this my labour in good part : hoping that it will be no lesse pleasing to them , then to others . And

it may be , that this printed Copy may come sooner to their handes , then the Letter it selfe ; at least it will saue them some labour, which otherwise they could not easily haue excused , for the satisfaction of such , as no doubt would be desirous to haue a sight of this discourse ; which as thou wilt see by the perusing therof, is an exact and complete confutation of the *Anti-Coton* .

And that nothing may be wanting, I haue thought good to follow my friends aduise, and to tell thee briefly in this my Preface, that the Translator of the *Anti-Coton* into English hath shewed himselfe no lesse false & foolish, then the French Author thereof. For he will needes take vpon him to adde *Fa . Becanus* to those which the other alledgeth in prooffe, that the *Society* teacheth it to be lawfull for particuler men to kill Princes, because he nameth *Fa . Mariana* among the rest; vvhetheras it is manifest, that *Fa . Becanus* expressely affirmeth in that place, that a Tyrant in respect of his gouernment

ment onely; cannot be flayne by any.
And this he affirmeth to be the doctrine
of the vvhole Society, yea and of *Fa. Mariana* also; though he aftervvard varieth from the rest in the explication of some particuler poyntes, as thou maist see in this Letter, which I present vnto thee.

That likewise, which the same Translator produceth out of *Fa. Gregory de Valentia* is no better, since that this Father expressely affirmeth, that only the Cōmon-wealth may restrayne and impugne such a Tyrant: vvhich is not to range him as the Translatour saith, in the Catalogue of common murtherers & theeues whome not onely the Common-wealth it selfe, but euery particuler Magistrate & officer may apprehend and punish.

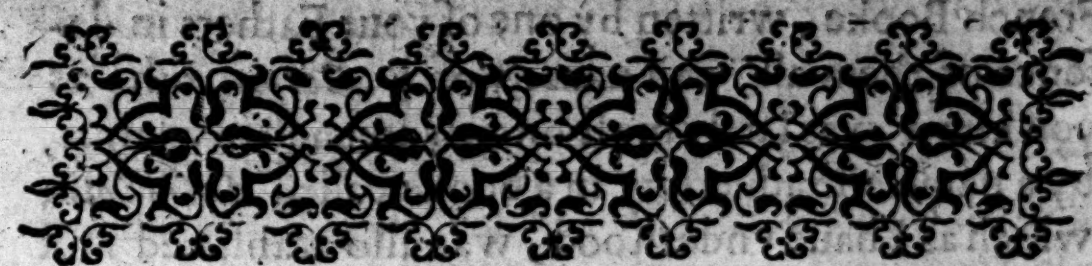
And this shall suffice at this time: for I will not enter into that other discourse, vpon vvhhat occasion the Canon of the Councell of *Constance* against *Tyrannides* was enacted. Certaine it is, that *VVickliffe* and *Husse* affirmed, That there was no authority

Art. 15. &
17. Wick-
liffe. in fine
Cōcil. Cō-
stante.

thoritie in ciuill Lords and Princes, when they
were in mortall sinne: &, that the people might
at their pleasure, and according to their iudg-
ment, correct and punish them, if they did of-
fend. But I will detayne thee no longer
from the Letter it selfe.

T O





TO THE
 REVEREND
 FATHERS OF THE
 SOCIETY OF IESVS,
 who liue in England.

REVEREND and my dearest Fathers, I hope you thinke me not so vngratefull, as to be vnmindfull of the great charity and kindnesse, which in diuers occasions I haue receiued from many, if not from all of you: and therfore am bound not only to honour your Order in generall (which is common to all Catholikes) but also to reuerence and gratify your persōs in particuler; as one who desireth to enter into the nūber of your most especiall friends & children. Since my cōming into these parts (which as you know is not long) I haue still byn seeking for a fit occasiō to send vnto you, but partly the difficulty of the times, & much more my want of meanes hath hindred me. Now I meane (God willing) to ouercome both; and to send you some notes taken out of a French

French Booke, written by one of your Fathers in defence of them all, and namely of *F. Coron*, who as you know, was lately most bitterly inueighed against, by a namelesse aduersary in a booke called *Anti-Corō*; which as I haue vnderstood, was also translated and published in *English*. I do not send you the *French* booke it selfe, because I know not, whether all of you vnderstand that language or no: and besides I am more then halfe perswaded, that you shall see it shortly in *English*; though neither my leisure be so great, nor my *French* so good, as to set vpon it. Wherefore I write this only by the way of newes; and yet I meane at least to touch all the matters of most importance. And to that end haue thought it best to propose vnto my selfe this method: first to treat of that which belongeth to doctrine. Secondly to bring the solutions to the personall obiections against your Fathers in generall. Thirdly to come to Father *Corō* in particuler. Fourthly to say a word of the *Hugonots* doctrine and proceedings. Fifthly to adde certaine obseruations, which in this booke are proposed to the *French* Catholikes, and to me seeme no lesse necessary for our *English*. And lastly to conclude with some part of that which this booke containeth in the commendation of the *Society*, together with my authors challeng to the *Hugonots*, & his supplication to the Queene Regent, for the clearing of all calumniation.

But first of all I must tell you, that hitherto we can heare no newes of the Author of the *Anti-Corō*; and it is generally thought, he will not be so good as his word, to manifest himselfe vpon the comming forth

forth of this answer. He is commonly supposed to be
an *Hugonot*, and some interpret those 3 letters P.D.
C. to signify *Pasteur de Charanton*, which is the Mi-
nister of a place nigh to *Paris*. The dedication of that
Booke to the Queene Regent was ill taken, though,
as my Author well noteth, it is no new thing for Cal-
winists, to make Catholike Princes seeme to fauour
their heresies; for which cause *Caluin* himselfe dedi-
cated his Institutions to King *Francis* the first, and
Beza placed the picture of his Maiesties Mother of
happy memory, among his renowned personages.
But how displeasing and distastfull this Pamphlet was
to the Queene Regent, and her whole Counsell may
appeare in part, by the punishment inflicted vpon one
Antony Ioalin, as is to be seene in the sentence of his
condemnation; by which he was adiudged to be
brought forth in his shirt, and to kneele bareheaded with
a rope about his neck, houlding a torch of two pound
weight in his hand, and kneeling in this manner to tell &
declare with a loud & intelligible voyce, that he had mali-
ciously & wickedly cast about in many places of this Citty
(of *Paris*) certaine printed papers and leaues, taken out
of a pernicious and maligne booke, intituled the *Anti-cotō*,
to trouble the quiet of the sayd Citty, and to raise tu-
mults and seditions; and that he should aske pardon of God,
the King & his Magistrates. After which the sayd leaues
and papers were to be torne and rent before his face; and he
is further prohibited and forbidden to commit the like
offence againe, vnder paine of death; and was presently
banished out of the Kingdom of France for the space of five
yeares. And by this occasion, there is in the same de-
cree, strait charge and order giuen to all Printers,

Pag. 11.
& 13.

Bookebinders, and Bookesellers vnder strict and se-
uer penalties, not to print, bind, sell, or receane
any books without due priuiledg and allowance, to
the end, that all such *iniurious and scandalous* bookes
may be suppressed. The whole condemnation is put
downe at large, in the later end of this my Authors
Treatise: who also sheweth (as we shall see in part)
with what reason all this was done: since that this
Pamphlet contained more then 300. lyes, about 200.
slanders, to omit the rest, which belong either to
heresy, treason, or sacriledge.

And thus much of the *Anti-Coton* in generall: but
because I vnderstand, that together with it came forth
in *English* a *Supplication of the Vniuersity in Paris, for
the preuenting of the Iesuits &c.* I thinke it not amisse
to tell you, before I go any further, that all that dis-
course was feigned by some *Hugonots*, or other enemy
of your Order. For the whole Vniuersity hath dis-
claimed from it, as appeareth by the decree following
which I will set downe in *Latin* for your selues, and
translate it also into *English*, to saue you a labour, if you
thinke good to impart it to any other. Thus then it is:

DECRETVM D. RECTORIS
& Dominorum Deputatorum Vniuersitatis
Parisiensis.

Cum aliquos incerti & ignoti Authorts quemdam li-
bellum, aliquot ab hinc diebus nomine Academiae
Parisiensis euulgasse accepissemus: Nos Rector Aca-
demiae super ea re convocatis Superiorum facultatum Deca-
nis, & Nationum Procuratoribus, ac sententiam roga-
tis

is, prædictum libellum falso Academia nomine editum, improbauimus: nec non omnes alios, si qui forte posthac inscio Rectore, & inconsulta Academia in lucem prodeant. Datum in Congregatione D. Rectoris & DD. Deputatorum habita in Collegio Sorbona Caluico, die 16. Septembris Anno 1610.

Signatum

Du Val.

**A DECREE OF THE RE-
ctor and Deputies of the Vniuersity of
Paris.**

HA VING vnderstood that some haue published these daies past a certaine little Booke of an vn-
certayne and vnknowne Author, vnder the name of
the Vniuersity of *Paris*: We the Rector of the Vniuer-
sity hauing called together the Deanes of the Superi-
or facultyes, and the Procurators of Nations, and
asked them their opinion, haue reiected the sayd lit-
tle booke, falsly set forth in the name of the Vniuersi-
ty, as also all others, if any chance to be published
hereafter without the Rectors knowledge, and the
Vniuersityes consent. Dated in the Congregation of
the Rector, and Deputyes held in the Colledg of the
Sorbone-Calui, the 16. of September. 1610.

Signed

Du Val.

B :

C O N :

CONCERNING THE Doctrines of the Society impugned by the Anti-Coton.

§. I.

IT were in vaine to relate largely vnto you, what is declared in this booke concerning your doctrine; and therefore it shall be sufficient to touch briefly some thinges of more note. Wherefore I find 3. points called in question by *Anti-Coton*, and answered or declared by this Father. First concerning the killing of Princes vnder the title of Tyrants. Secondly about the secrefye of Confession. And thirdly of Equiuocation. In all which he protesteth in general, that the *Society* holdeth no other doctrine, then the whole vniuersall and Catholike Church maintayneth, and offereth to subscribe to that, which the Vniuersity of *Paris*, and all other Catholike Vniuersities shall decree and declare, to be true and sound doctrine. But to descend to particularities, and rehearse vnto you in a word, what he answereth to the obiections of *Anti-Coton*: first he sheweth, that *Fa. Ribadeneyra* in no sort approueth the action of *James Clement* who slew King *Henry* the 3. of *France*: but only referreth the permission therof to the iust iudgment of God. Secondly he declareth, that *Clarus Bonarscius* speaketh onely of such Tyrants, as are intruders and vsurpers, and no lawfull Princes. Thirdly he proueth manifestly, that *Card. Bellarmine* is egregiously calumniated by the *Anti-Coton*, since that

DePrinci-
pe cap. 15.
pag. 29.

Amphi-
theat. lib.
1. c. 12.
pag. 31.

that he affirmeth, *that he neuer read nor heard, that Parricides and Assassins had hope of euertlasting life promised them, if they endeavour to kill Kings*. Fourthly he discouereth the false inference, which *Anti-Coron* maketh out of *Card. Toler*; and continueth, that the contrary followeth out of his doctrine. For since that he teacheth, that an excommunicate person looſeth not his iurisdiction, but onely the exercise thereof (as his wordes shew, being truly alledged, which they were not by *Anti-Coron*) it followeth manifestly, that such an one hath the same authority and iurisdiction, which he had before, and therefore cannot be slayne for want of it. Fifthly he affirmeth, that it is very foolish to inferre, that subiects may kill their Princes, though they were absolved from their allegiance, more then any other, to whome they neuer did sweare any allegiance or fidelity at all.

Apolog.
cap. 13.
pag. 32.
Instruct.
Sacerd. I.
r. c. 13.

pag. 36.
& 37.

pag. 38.

Mariana
himself;
pag. 39.

pag. 40.

pag. 41.

The sixt Author objected by *Anti-Coron*, is *Ma- Mariana* himself; whome my Author doth not wholly excuse: but yet sheweth, that he deserveth not so much blame, as the Protestants & *Hugonots* would make me believe; for he submitteth his opinion, not only to the Censure of the Church, but of any other. He remitteth not the matter to iudgment of any particuler subiect or other man; to declare who is a Tyrant, but requirith necessarily a publike voyce, and a common iudgment. And wheras many others haue written much more dangerously, then *Mariana*, yet the Protestants doe not so much as name them; which plainly sheweth, that their hatred is not so much against the doctrine it selfe, as against the man; and this in respect of his Order; which indeed is one of the chiefest ad-

versaries which heresy hath.

In apho-
rism. v.
Clericus
pag. 52.

Lib. r. de
Clericis
cap. 18.

Pag. 53.

Pag. 185.

Pag. 78.

In the seventh place commeth *Emanuel St.*, who only demeth, that the rebellio of a clergy man against a King is (properly) to be called treason, though it be a greater sin (as my author affirmeth) who also noteth, that because the words of this learned Author were obscure by reason of their breuity, they were corrected in the last edition. Eightly *Card. Bellarmine* is brought in againe, but wholly against his meaning, since that (as my author declareth) he teacheth, that cleargy men are exempt by Gods law only in Ecclesiasticall affaires: and that they are bound to obey the temporall Princes directiue lawes, and are exempted from the coactive, by the Princes themselves, & by the Popes: though not in all cases. I omit his carping at the word (*profane*) which the *Cardinall* useth once, instead of (*lay*) because the *emphasis* and force of his speech & argument did so require: as likewise, that he affirmeth, that Kingdomes are only humane Institutions, and of the law of nations; by which he onely signifieth, that they are not immediatly instituted and ordayned by God.

The last obiection, which the *Anti-Coton* bringeth against your doctrine in this first point, is taken out of your rules, or rather out of the Epistle of Blessed Father Ignatius, which commonly goeth printed with them; in which he willeth you to take the commandment of your Superior, as it were the voyce of *Christ*. To which my Author answereth, that if he had read that which followeth in the same place, he should haue found that *S. Paul* gaue the same counsaile to all secular seruants, in these wordes: *Servants*

be

be obedient to your Lords, according to the flesh, with
fear and trembling, in the simplicity of your heart, as to
Christ: not serving to the eye, as it were pleasing men,
but as the servants of Christ, doing the will of God from
the heart, with a good will serving, as to our Lord, and
not to men. And for the other clause, which is alled-
ged out of the same Epistle, where your B. Father
exhorteth you, to obey your Superiors without any
search or inquiry; my Author reciteth one place out
of the same Epistle, and another out of your Consti-
tutions, where there is an expresse exception made,
that you must not obey your Superiors in any thing
that is sinne; though *S. Paul* thought it not necessa-
ry, to explicate that circumstance, which is allway
necessarily to be understood and supposed.

And thus it is plaine, that Princes are in no dan-
ger by this meanes; except any will moue that questi-
on, which *Anti-Caton* was not ashamed to aske:
Whether the Iesuits were bound to obey their Superiors, Pag. 175
*if they should commaund them to lay violent handes up-
on the King?* To which my Author answereth, that
this is an vnciuill demaund, and morally impossible,
and therefore vnworthy to be proposed by any honest
man to such as are religious: and yet he addeth, that
though the Superior should commaund this a thou-
sand times, he were not to be obeyed, but to be ac-
cused and denounced to the Magistrate. Thus you see,
how frivolous the objections of *Anti-Caton* are in
this point. But my Author not content to haue an-
fwered them all thus particularly, alledgeth diuers
places out of the authors of the *Society* to shew the
contrary: as *Card. Tolet*, who teacheth that no man
Sacred. p. 87. & seq.
l. 5. c. 6. n.
16. & 17.

by

by his owne authority may kill any other, and much
 To. 3. losse a King, how wicked soeuer he be, yea though
 disp. 5. q. his gouernment were altogether tyrannicall: And
 8. punct. the same is affirmed and proued by *F. Gregory of Va-*
 3. *lencia*, *Salmeron*, and *Leonardus Lessius*; and finally
 Salm. to. *F. Azor* goeth further, teaching, that no tyrant,
 13. in illa though he be an vsurper, can be slayn in this manner;
 verba *Omn-* which he doth not only proue by the authority of the
 nis animi &c. *Leon.* Councell of *Constance*, and by reason; but also alled-
 Less. 1. 2. geth *F. Lewes Molina* another of your *Society* for the
 de iust. & same, and answereth to the contrary arguments. And
 iure cap. 9. &c. finally this my author bringeth a prohibition of your
 Inst. mo- most Reuerend *F. Generall*, for any of the *Society*, vn-
 ral. part. der great penalties, to teach, that it is lawfull, *cui-*
 2. lib. 12. *cumque personæ, quocumque pretextu Tyrannidis, Re-*
 c. 5. ges aut Principes occidere; for any to kill Kinges or
 De iust. commut. Princes, vnder any pretence of Tyranny. And this
 tract. 3. shall suffice for this first doctrine.
 disp. 6. n. 2.

Concerning the second, there is not much to be
 sayd, for there neither is, nor can be any thing obie-
 cted against your Fathers about the secret of Confes-
 sion, which is not cōmon to all other Catholike Do-
 ctors. For which cause my Author willet *Anti-Coton*
 to informe himselfe of the opinion of the *Sorbon*,
 which he alledgeth; and if he findeth it to be diffe-
 rent from that of *Bellarmino*, and that any Doctor ey-
 ther of the *Sorbon*, or of any other Vniuersity haue
 pag. 34. written otherwise, he may boldly condemne him,
 with all the Iesuits. Wherefore I will passe ouer this
 poynt, with only reciting the answer of *Rauillac* the
 Assassinat to the Commissaries, when they told him,
 that he was so much the more miserable, if he had ta-
 ken

ken that wicked act in hand without the counsaile or knowledge of any : to which he replyed; that *the cause* pag. 1530
Why he declared not this his pernicious intention to any Priest, was, because he was certainly perswaded, that if he had manifested his purpose conceived against the King, it had byn the Priests duery to haue seased upon his person, and to haue deliuered him into the Magistrats hands, because they are bound to reueale such secrets, as cōcerne the publike good. And this was the occasion that he would neuer open it to any, fearing least he should haue byn as soone put to death for the will, as for the fact it selfe. Out of which my Authour inferreth, that they prouide very euill for the safety of their Princes, who make the cōmon people belieue, that their Confessors must reueale their cōfessions, if they cōteine any thing belonging to treason; for by this means they take away one of the greatest hinderances of such impious designs. And if we ioyne to this, the earnest endeauour of those, who wil needs perswade the people, that the Iesuits and many other Catholike doctors doe hold it lawfull, for euery priuate man to kill his Prince, if he esteeme him to be a tyrant; it is not ealy to conceiue what more forcible perswasions can be vsed by any to encourage Assassins to vndertake such execrable attempts. And thus much shall suffice for this second point.

The third of Equiuocatiō is discussed more largely by my Authour : but yet very pithily, & as briefly as the matter would permit : and therfore I shal not omit much of his whole discourse. Wherefore first he answereth an obiection made against F. *Andreas Eudemon - Ioannes Cydonius*, whome the *Anti-Coron* Pag. 36, & seq.

foolishly calleth by another name, and affirmeth, that he hath very lately written a booke, wherein he maintaineth stiffly, that it is lawfull to deceyue the Iudges in iudgment by Equiuocation: which (saith my Author) is most false. For contrariwise he teacheth, that it is neuer lawfull to Equiuocate in iudgment, but that all must answere according to his intention that asketh iuridically: and consequently, that it is neuer lawfull to lye, because a lye is naturally opposite to truth, and to God who is the life, and the way, and the truth it selfe. And for this cause he declareth the manner, how a man may answere without offending God, when he is not bound to answere him that exceedeth his authority, and asketh against reason. Of which they take no great care, who belieue in themselves, and endeauour to perswade others, that lying, slander, and all other sinnes are remitted, before they be committed, and that *the Kingdome of heauen can no more be denied vs, then to Iesus Christ himselfe: and that for our sinnes* (sayth Iohn Caluim lib. 4. Inst. cap. 17. §. 2.) *We can be no more condemned then he.*

But to discover better the deprauation of this passage of *Eudemon Ioannes*, we must compare this mans translation accompanied with his lying commentary, with the text it selfe. *Eudemon Ioannes* writeth thus: *Cum quis nullis iustis indiis in ius vocatur, quia nemo tenetur seipsum magistratui prodere, idq; lex natura satis docet &c.* this Calumniator translateth: *When any is drawne into question vnder an vniust iudgment, because no man is bound to denounce himselfe to the Magistrate &c.* which is a manifest corruption and deprauation.

prauation, and cannot be excused from malice, if it be not by the latin of *Accursius*, to which he appealeth in another place: for who euer heard, that *nullus iustis indicijs*, doth signifie, *under an vniust indgment*, instead of saying, *without any probable coniectures?* which the Doctors otherwise call a *semi-plene probation*, or *halfe entyre*. And from this fine antecedent proceedeth the note and obseruation, which he draweth out afterward, saying: *Heere note, that he stileth the iudgment of the Kings of England exercised against English Iesuits, an vniust iurisdiction, as if they were not bound to appeare before them*: for this is familiar with him, to insert and weaue one lye within another.

After this he answereth another obiection taken out of that famous and learned Canonist *Martinus Azpilcueta* commonly called *Navar*, because he was of that Countrey: which *Anti-Coton* mistaking, calleth him very foolishly *Martinus Nauarrus Aspilcueta a Spaniard*, placing his Countrey betwixt his Christen-name, & his Syr-name: and besides addeth, *that he came out of the same schoole*, wheras he was a graduate, before the *Society* began. But the chiefeft folly ioyned with malice appeareth in this; that *Anti-Coton* chargeth this pious Casuist to haue sayd, *that it is lawfull for a man to dissemble, that he is a Catholike*; which he most expresly denieth in these words: *Ex hoc proximo corollario inferri, peccare mortaliter eum qui dissimulat se ore Catholicum, licet corde confiteatur se esse talem*; that, *he sinneth mortally, who dissembleth him selfe a Catholike in word, though in hart he confesseth him selfe to be one*.

Q. 13. in c.
Humana
aures 22.

Q. 5. P. 203.
impress.
Venet.

1601.

I omit the rest, and come to the three propositi-

ons, in which my Author comprehendeth all that Diuinity teacheth concerning this point. 1. As often as any eyther Regular or Secular is demanded iuridically, he is bound in conscience to answer sincerely without ambiguity, and according to the sense of him who demandeth. 2. The vse of such ambiguities or equiuocations, before any whosoever, without necessity, or euident vtility, is alway a sinne, as a thing repugnant to humane society. To which *Card. Tolet* addeth, that if any sweare of his owne accord, without constraynt, he must vse words in the common signification, and to do otherwise, is a mortall sinne. 3. When one is asked by them, who haue no authority to doe it, he is not bound to answer according to their intention, when some inconuenience would follow, or some notable good should be hindered. The lawyers also teach that no man is bound to denounce himselfe; and that there is no heed to be taken to him, who will cast away himself, as being against the law of nature, which is the first of all lawes. The answer, which *S. Athanasius* made to them, who pursued him, causing his boate to returne to the Citie, is memorable in this matter: and that of *Saint Francis*, which *Nauar* mentioneth, is not to be condemned, whatsoeuer they say, who make no great accompt of the doctrine of Equiuocations, because they haue no great scruple to lye.

In confirmation of this doctrine thus explicated, *Eudemon - Ioannes* alledgeth not only *Syluester* and *Nauar*, as this Deceiuer would make men belieue, but *S. Augustine* in 3. places; in the last wherof he bringeth in proof of a iust Equiuocation, the example of *Abraham*,

Lib. cont.
mendac.
c. 10. lib.
82. cont.

Abraham, who called *Sara* his sister, although she ^{Faust. Ma-} were his wife, which he would not have to be ^{vidich. c.} knowne: and the same is confirmed by *S. Thomas*. ^{34. & seq.} He bringeth also *S. Chrysostome*, *S. Hilary* and *S. Tho-* ^{& lib. 1.} *mas*, who expound in this sense the words of our ^{in Gen. c.} Lord, when he sayd to his Apostles, *that no man* ^{1. Poster.} *knew the day of iudgement, no not the Angels in heauen*, ^{q. 69. a.} *nor the Sonne, but the Father*. He alledgeth also *S. Gregory*, ^{1. c. 2.} who obserueth that this doctrine was taught ^{Hom. 14.} by God himselfe, when *Samuel* excused himself from ^{in Marc.} performing the commandement, which was giuen ^{& 78. in} him to goe and annoynt *Dauid* King of *Israël*: *How* ^{Matt. ca-} *shall I goe, for Saul will hear of it, and will kill me? And* ^{non. 26.} *our Lord sayd: A calf of the heard shalt thou take in thy* ^{in eumd.} *hand, and shalt say: I am come to immolate vnto our* ^{& lib. 9.} *Lord: where we see, as S. Gregory obserueth, that* ^{de Trinit.} *God appoynted him to couer, and hide his designe* ^{3. part. q.} *with words and actions different from the intention,* ^{10. art. 2.} *with which Saul would demaund him.* ^{Marc. 13.}

To these might be added diuers examples which ^{Gen. 27.} my author produceth of *Iacob*, *Dauid*, *Raphael*, and ^{24. 1.} our Sauour himselfe not once but often. But I will ^{Reg. 21.} not weary you with needlesse repetitions of such ^{13. Tob.} thinges, as you know already. VWherefore I will ^{5. 15. Luc.} conclude this whole paragraph, only noting what ^{2. 46.} is answered to *Anti-Coton*, who chargeth *Eudemon* ^{Mat. 24.} *Ioannes* and *Syluester*, *that by iudgment, which is not* ^{36. Io. 2.} *true, but vsurped vpon those who are not subiects, they* ^{19. Luc.} *meane the iudgement of ciuill Magistrates vpon Clergy* ^{24. 28.} *men, and principally vpon Iesuites, who are not subiect* *so much as to Bishops.* To this my Author answereth; *that these wordes conteyne a double collusion.* For

both *Jesuits* are subiect to Bishops in the same manner, that all other Religious men are; and Clergy-men whether they be regular or secular, are subiect to all directiue lawes, & to the coactiue also in certaine enormous cases, which are called (*pruiledged*) of which sort are all treasons, and consequently they are subiect also to the Magistrates, who haue the administration and execution of them. And to this effect my Author
 Pag. 176. answering to the eight demād of *Anti-Coton*, which was: Whether a *Jesuite* being accused of treason, and kept prisoner therupon, may lawfully vse Equiuocation in his answer? sayth, that hitherto no *Jesuite* hath byn truly accused of any such crime, nor by Gods assistance shall euer be hereafter. But if such a case should happen, neyther he, nor any other could lawfully vse Equiuocation, answering those, who should demand them iuridically.

THE SOLUTIONS TO
 the personall obiections against the Fathers of the Society.

§. II.

MY meaning is in this Paragraph, briefly to collect all obiections against the *Society*, whether they be generall or particuler, only excepting those against *F. Coton*, which are so many as that they may better be produced seuerally by themselves. Only I thinke it needlesse to say any thing concerning *English* affaires, so well knowne to you, & wherein it seemeth the writer of this hath not had so full

full information as might haue bene wished; and I would not also willingly insert any thing, which might offend his Maiestie or the State, especially because I know, that this is your desire also: and no doubt you haue seene *R. Eudemor-Ioannes* his booke, which cōteineth much more, then I can relate out of this. Wherefore omitting this I will relate the rest, in the same order that I find the recited, because my leasure will not permit me to put them into any other method. I will also chiefly insist vpon those, as were fathered by *Anti-Coron* vpon particuler authors, for the other being affirmed without proof, need no other answer but a bare deniall; especially since we see, that this silence could not proceed from want of will, or from respect to any, since that in these other calumniationes the greatest personages in *France* are named.

First then my Author affirmeth, that the heretikes of *France* giue out, that *Mariana* induced *Rauaillac* to giue that vnfortunate, and execrable blow, and that he knew the booke all by hart. To which he replyeth, and will reply an hundreth and an hundreth tymes, vnder payn of loosing both honour and life that *Rauaillac* did neuer see, read, nor hear the name of *Mariana*, if it were not, when he was demanded whether he had read him or not, & he answered, no: and that he knew not who he was, witnesse the Reuerend Fa. *M. Cœffeteau*: witnesse also the verball *Cœffeteau* processe it selfe; yea my author addeth, that though *Rauaillac* had read this booke, yet it is most false, that *Mariana* teacheth the murther, which this vnfortunate parricide committed: yea in some sort it might haue bin wished, that *Rauaillac* had read *Mariana*; if he

Pag. 39.

he could haue vnderstood him : for *Mariana* teacheth manifestly and expressely (as *F. Gretzerus* sheweth) that a lawfull Prince cannot be slain by any particuler man, by his priuate authority, saying nothing in that poynt otherwise then the Councell of *Constance*, and the Decrees of *Sorbon*. But his error was afterward, when he determined the publike iudgment to the approbation of the learned, although in this also he hath limited his opinion to the case of necessity, and to the comon voyce, and vnder this condition, that the said publik iudgment cannot be had by other means. In which fearing notwithstanding, and perceyuing in some sort, that he was gone too farre, he submitteth himselfe not only to the censure of the Church, but also to the iudgment of any other.

Moreouer there can be no other reason giuen, why no soueraigne Prince hath taken exception against him hitherto, but because he speaketh onely of Tyrants, in the number of which they esteeme not themselves to be. And the Inquisition of *Spaine*, which otherwise is very rigorous, & the Pope himselfe, who as a temporall Prince should be as much interess'd as others, haue not hitherto thought, that he deserved any further censure. Finally my Author noteth, how falsly and maliciously *Anti-Coton* slandereth *Mariana*, making him to meane by the iudiciall sentence, the deposition made by the Pope; and by the approbation of learned men, the counsaile of the *Iesuits*: of whome *Mariana* maketh no mention; and neyther the Pope, nor the *Iesuites* are once named throughout those two Chapters, which treat of this matter.

The next obiection of *Anti-Catan* is not worth the reciting, for your Reuerend F. Generall and the Visi-
tour also, who gaue leaue that the booke of *F. Mariana*
should be printed, cannot be blamed at all, since
that F. Generall committed the matter to the Visi-
tours and Prouincials, as he vseth in such occasions:
and he had no reason to vse any particuler diligence
concerning this booke, before he had notice therof:
which as he testifieth by his letter to the Prouinciall
Congregation of *France*, was only after the booke
was printed and published, at which time he gaue
order presently for the correcting and suppressing
therof. And this seemeth one chiefe cause, why it
was neuer reprinted by any Catholike, and had bene
long since extinguished, had not some Protestants
beene more diligent and busy, then they needed.
The Visiour also was not to examine the booke in
particuler, but to commit it to three learned men,
who partly by the authority and learning of *F. Mariana*,
and partly by the limitations and moderations
which he vseth, might be induced to giue their con-
sent; but to these three, my authour opposeth 30. or
40. who allowed the 13. or 14. books of the *Society*,
wherein the contrary doctrine is taught.

The next calumnation against your Fathers is, Pag. 423
that they reigne in *Rome*. To which my Author an-
swereth, that this lying slander is iniurious to the
Cardinals, and his Holynesse himselfe, whome to-
gether with the *Iesuits* he would make odious to all
Ecclesiasticall persons. And besides euery man kno-
weth, that the M^r. of the sacred Palace, to whome
the censure of books belógeth, is of *S. Dominicks Or-*
der.

der. To this we may ioyne another, which followeth a little after; that your Fathers in *France* are in publick
 Pag. 44. barred or disgrace; which my Author affirmeth to be false, if by publick hatred he vnderstand not the charitable affection, which the *Hugonots* beare them, who (if they were hated by others so much) should not need to take so great paines, to inuent and publish slanderous libels against them, without intermission, *velut agmine facto*. But the truth is that both King and Queene do honour them with particuler affection, togeather with all the Princes and Great men of the Court, as also the rest of the Nobility, and three parts of the whole Sate, besides 30. thousand Schollers whose parents cannot be fewer.

But let vs heare more. *There are aline at this day*
 Pag. 48. (saith Anti-Coton) *in Paris aboue 2. thousand witnesses, who will testify, that Iames Clement ordinarily frequented the Iesuits, and that some of them accompanied him euene to the towne ditch, when he went out of Paris to giue the blow*: But my Author answereth the improbability & absurdity of this calumniation; because there was no sense, that the *Iesuits* should shew themselues in that manner, as well for their owne safety, as not to bring the other into question. Secondly the Court of Parliament may seeme to haue byn very negligent, if among 2. thousand witnesses, they could not get one to discouer the complices. Thirdly this calumniator himselfe may iustly be called in question, why he did not bring forth these witnesses sooner. That which followeth of Pope *Sixtus 5.* his speech, and concerning *Guignard*, is affirmed without prooffe, and some things of most importance are plaine falsifications,
 and

and grounded only vpon flying and vulgar reports, as would appeare, if the processe it selfe might be seene. Of which sort that also seemeth to be of his being placed among the martyrs of the *Society*, since that (as my Author testifieth) he is not so much as in those catalogues which were printed at *Rome*.

Wherefore these and such other fraudulent & malicious inuentions are sufficiently confuted by that, which is certayn; that the Fathers of the *Society* forsake father and mother, leauing their riches, and hopes of preferment, go to the *Indies* and new found land; are vsed and loued by the greatest Princes of the world, honoured in *Italy*, *France*, *Spayne*, *Polonia*, *Germany*, *Aethiopia*, *Iaponia*, *China*; where they haue very many Colledges, and are exceedingly desired in all places, being esteemed one of the chiefeest vpholders of the faith, sent by Gods prouidence in the same time that *Luther* and *Caluin* apostated; and therefore no meruaile, though they be so hated by Hereticks, and persecuted by all Schismatikes. I shal not need to tell the Reader, how falsly the booke intituled *De iusta abdicatione Henrici 3.* is insinuated to be written by a *Iesuit*; since that it is manifest, that they had nothing to do with it, no more then with that other of *Franciscus Verona Constantinus*, who wrote the Apology for *Iohn Chastell*.

Anti-Coton writeth pag. 28. that *F. Fronton du Duc*, had affirmed to *Monsieur Cazaubon*, that, it were better that all Kinges should be slayn, then that one Confession should be reuealed. All which notwithstanding is conuincied of falsity by a letter written by *Monsieur Cazaubon* himselfe to the same Father in

Pag. 72.

these wordes : *Quod scribis de Anti-Cotono , ego verò palàm dixi apud multos , auctorem libri , quisquis ille sit , parùm sibi , cùm illa scriberet , cauiffe , quòd me non adierit : si fecisset , numquam dixisset ea te mihi dixisse , quæ profecto non dixisti*. Concerning that , which you write of *Anti-Coton* , I haue openly sayd before many , that the Anthor of that booke , whosoeuer he be , prouided not well for himselfe , when he wrote so , in not repaying to me : which if he had done , he would neuer haue sayd , that you sayd those thinges to me , which certeynly you sayd not .

Pag. 106. I will not omit that friuolous obiection , that before the Society was in the world , no man had euer heard , that the lines of Kings were assaulted vnder the shadow of Religion ; which my Author deseruedly calleth an outrageous and iniurious lye , ioyned with a manifest contradiction ; for if he speake absolutly of violent death , can he be ignorant , that the *Cæsars* , *Neroes* , *Domitians* dyed such ? Hath he neuer read the history of that Countrey , in which they be recited (an horrible , detestable , and lamentable thing) by dozens ? Did not the Satyricall Poet write long since , as the meanest schollers know ,

*Ad generum Cereris sine cade & sanguine pauci
Descendunt Reges , & succa morte Tyranni ?*

And if he vnderstandeth it of the pretext of religion , and conscience , is not this a cloke , that is now worne out , hauing bin vsed so much ? Is not this the pretext , vnder which all factious and rebellious spirits haue euer couered their reuolutions , rebellions and murthers ? Is not this also to contradict himselfe , hauing in the beginning of his Libell told vs , that

Leues

Lewes Duke of *Orleans* brother to King *Charles* the 6th. was slayn by *Iohn* Duke of *Burgundy*, and this murder defended by *Iohn Petit* vnder the colour of conscience?

But let him vnderstand it as he will (saith my Author) we returne it vpon him, & say truly, that before *Galuin* preached at *Geneua* and others of his sect at *Rochell*, *Nimes*, and *Mont-auban*, no man had heard tell eyther of the conspiracy of *Amboyse* for the treason of *Meaux*; nor the surprising of *Orleans*, *Bourges*, *Lyons* and of so many other Cittyes: nor of the battels of *Moncontour*, *Iarnac*, & *S. Denis*, or of so many Lances-knights & Reystres called into *France* against *France*; & this against the State, vnder the shadow of religion, & by those, who cal themselues the Reformers of the world. Wheras the *Society* is no more cause of that, which is obiected, then the other Religious Orders, which came into *France* a little before, or in the same time, or a little after it. We may likewise say, that before the Apostles begā to follow our Saviour, ther was no speach of the treason of *Iudas*, & yet it followeth not from hence, that *S. Peter* & *S. Iohn* are to be blamed. Must the concurrence of times communicate all the sinnes which are committed, to al that are then aliue? If this reason were of force, we should by the same, attribute to the Fathers the perfection of al mechanical arts, & warlike exploitys, of Policy, Philosophy & Diuinity &c. which haue flourished since the *Society* begā. As therefore this would be a great presumption in them to attribute these things vnto theselues, so likewise it is an intolerable malice in others to impute vnto the those infamous attēpts. I wil not go for-

ward (as my Author doth) to confute this fellowes fooleries, who compareth *France* to the temple of *Adonis*, the *Iesuites* to Lyons and Tygers, and *Spaine* to a desert or wildernesse, out of which they should come.

Wherefore omitting this, and comming to his particular obiections, my Author sheweth at large out of *Fa. Richeome*, how vnprobable it is, that any of the *Society* were of *Chastels* Councel, since that no force of torment could euer bring that yong man to confesse any such matter, which no doubt God would haue brought to light, how obstinate soeuer the offēder had bin, if they had bin faulty. *Anti-Coton* also falsifieth the Registers of the Court, making them to affirme, that *Chastell* had studied Diuinity vnder *F. Gueret*; wheras that Father at that time had not heard one yeare of Diuinity himselfe. He affirmeth likewise out of the same, that *Chastell* had confessed his being in a chamber of meditations, painted round about with diuels; wheras there was neuer any such chamber at all, as they can testify who visited the Colledge, and among an hundreth thousand Schollers which the *Society* hath had in *France*, no one can be produced, that euer did see any such Chamber. And what can be more desired to shew the innocency of the *Society*, then that *F. Gueret* himselfe, who was thought most guilty, was sent back being cleared by the Court, after both ordinarie and extraordinarie examinations?

As for their expulsion,, which notwithstanding ensued heerupon, and the *Pyramis* which was erected to their disgrace, my Author sayth, that he will
not

not say with some, that it proceeded from the sway
of the time: nor with others,

Pyramidem Rex stare vetat, ne quarito causam,

Indicta causa pulsus & ordo fuit:

But he will only say, that he had rather yeeld to
the iudgment of the Court, then censure it: and that
there cannot too much rigour be vsed, to make the
crime of treason detestable. And he addeth, that the
King himselfe had a different iudgment from this Ca-
lumniator, when treating of their Institute, and di-
scourfing of the vtility therof, he sayd in presence of
the Lord Condestable, and many others, who may
remember it: *that if the Iesuits had known him sooner,*
they would haue loued him sooner, and if he had knowne
thē sooner, he would haue reestablished thē sooner. And
another time, *that if he were to be a Religious-man and*
live a contemplatiue life, he would be a Carthusian: and
if he were to live religiously in the world, and imploy him-
selfe in action, he would be a Iesuite. This was at Bourg-
fontaine, in the presence of Monsieur du Perron Lord
de la Guette, and after of his priuy Counsell, a perso-
nage whome his Maiesty honoured with a singular
goodwill, together with a great estimation of his
iudgment and wisdom.

Much more might be sayd to this purpose, there
being as many proofes of this great Princes good opi-
nion of the Society, as there haue bin Panegyrikes
and Apologies heard made by him for this Order;
yet my author contenteth himselfe with a piece of a
letter written by his Maiestie to the Mayor & Magi-
strats of Rochell in these wordes: *Chers & bienaimez,*
ayant experimenté en plusieurs villes de nostre Royaume

La probité, suffisance & modestie des Peres Iesuits, lesquels en leurs mœurs, doctrine & commune conuersation, font veoir, qu'ils n'ont rien deuant les yeux que l'honneur de Dieu: Nous auons trouué bon d'enuoyer en nostre ville de la Rochelle pour y prescher, le Pere Seguiran, Predicateur de leur Compagnie, reuestu de toutes les qualitez, qui peuuent rendre un homme digne de cette charge. En date du 17. de Septembre 1606. signé HENRY, & plus bas, Ruzé.

Deare and welbeloued, hauing experienced in many Cittyes of our Kingdome the vertue, sufficiency and modesty of the Fathers of the Society, who in their behauour, learning and common conuersation doe declare that they haue nothing before their eyes but the honor of God: We haue thought good to send to our Citty of *Rochell* to preach, F. *Seguiran* a Preacher of their Society, endued with all the qualities, which may make a man worthy of this charge or office &c. Dated the 17. of Septembre 1606. signed HENRY, and vnderneath, Ruzé.

Now (saith my Author) who is so blind, that seeth not, or so wicked that graunteth not, that this onely iudgment ought to be of more force, then all the calumniations of the world? For this was written after he had heard a thousand times, in a manner, all the euill of the *Society* which is sayd at this day, & after he had exactly and carefully made triall of them.

For conclusion of this point, I must not omit to tell you, that the decree against *Chastel* was not absolutely censured at *Rome*, as *Anti-Coton* obiecteth: for the late king was certified by letters from thence, that they censured nothing belonging to the fact, which

which they detested as much as any in *France*; but that which they censured, was a clause of the Decree defining and determining, what was heresie, which appertayneth not to the Parliament of *Paris*, but to the Church of God, and the chiefe Pastor thereof.

Thus much for *Chastell*: after whom *Anti-Coton* returneth to one *Barriere*, who intended to haue murdered the late King before he was admitted to the Crowne by *Paris* and other Cittyes. And it seemeth, that he imparted this his designe among others to F. Pag. 116.
Varade Rector of the Colledge of the *Society* at *Paris*: which Citie being at that time in warre with his Maiesty, the Father could not by any meanes giue aduise: & yet my Author doth not altogether excuse him in this as his Maiestie himself seemed to do, causing him to be warned, that he should depart from *Paris*, whē he was to come thither, and neuer calling him in question for it afterward. This is the most, that can be probably beliened against this Father. For the rest, which *Anti-Coton* affirmeth, of his perswading and adiuring *Barriere* by the Sacraments of Confession & Communion, conteyneth many absurdities, contradictions and falsifications, as my Author sheweth: and it is certayne, that the R. Father *Seraphin Banqui*, who went to his Maiestie expressely to discover this plot, auouched, that *Barriere* himselfe had told him, that a Father of the *Society* at *Lions* affirmed, that he could not enterprise the killing of the King without damning himselfe. And his Maiestie himself often testified, that he had first word of that attempt from one of the Fathers.

Pag. 119.

That which followeth of the *Iesuits* rüning from chāber to chamber crying: *Surge frater, agitur de religione; Rise brother, our Religion is in daunger*; is euidently conuincied to be false by the circumstance of the time, since it is sayd to haue byn betwixt 8. and 9. of the clock at night, when the *Iesuits* vse not to be in bed. And besydes, if it had bin true, what could *Anti-Cotton* or any other calumniator haue made of it? But he wanteth matter, which maketh him goe to the grāmer schollers, and accuse them for making compositions against the King, before he was admitted, in time of the league, which may very well be true in part; but it is false, that after the reduction of *Paris* to the Kings obediēce, there was any such matter, and much lesse, that any was forbidden to pray for him: but many are yet liuing, who can testify, that there was earnest prayer made for his prosperity, and in particular the R. Father *Clement du Puy*, their Prouinciall in the Prouince of *France* ordayned, that the Pensio-ners of the colledg of *Clermōt*, who were about 200. should euery day in the morning say the prayer, *Quasumus omnipotens Deus, vt famulus tuus Henricus Rex noster &c.*

Pag. 121.

All the obiections, which are made against *Alexander Hayus* a scottish Father, appeare sufficiētly to be fictions, by his deliuery out of prison; as likewise that which he addeth of the Fathers sending children into farre countreys, since that he whom he nameth, dealt with no *Iesuit*, (for the party charged as the seducer, was not of the *Society* at that time.) That which followeth were of more importance, if it were true; and therefore no meruayle though it be so euident-

dently convinced of falshood. *Anti-Coton* bringeth the Duke of *Sully* for a witnesse, that this Noble man himselfe perswading the late King not to recall the *Iesuits*, was answered by him, *Give me then security for my life*; which my author, not without cause, calleth a slaunder died in crimson. For the sayd Duke hath testified, both before the Queene herselfe, and the Lord Chancellor, and the Lord *Villeroy*, and many others, and in particuler to *F. Coton*, that he remembreth nothing of that, which the *Anti-Coton* maketh him say to the King, or the King to him.

After some other obiections concerning *England*, Pag. 123. which I am resolved to omit, at length he commeth to the Reuerend Father *Baldwin* now in the Tower, and is not afraid to affirme, that he had some intelligence with *Francis Rauailac*, who (sayth he) *had byn in Flanders somewhat before his cursed enterprise*. Whereas my Author sheweth, that *Rauailac* was particularly asked, whether he had byn at *Bruxels*; to which he answered: *that he was neuer out of the Kingdome, and that he knew not where Bruxels was*.

From *England* he goeth to *Polonia*, affirming, that the *Iesuits* haue perswaded that King to vse such violēce, that he hath byn in danger to loose his Kingdome: which my Author calleth a manifest falshod, for *Polonia* was neuer in the memory of man so prosperous; nor euer King more beloued, and respected, or more peaceable in his Estates; yea he hath entred into *Moscouia*, where at this present he obteyneth very great victories. And as for *Sweden*, euery man knoweth, that his vnkle *Charles* withholdeth it against all right & iustice, not in respect of the *Iesuits*,

about whome there was neuer any question ; but by reason of the Dukes heresie and ambition : shewing by his proceeding (which is most certaine) that out of the Catholicke Church there is no true fayth at all .

Ibidem.

That which followeth of *Transilvania* is a meere fiction ; neyther can he produce any such letter , as he feigneth of the Baron of *Zerotin* ; neyther were the Fathers euer suspected of any conspiracy against that Prince ; yea *F. Alfonsus Carillo* was his Confessarius , vntill he sent home the Lady *Catherine* of *Austria* , and did put his cosen *Balthazar Battorius* to death . And at this present al (besides the heretikes) do much desire that the Fathers of the *Society* may returne to *Coluswar* ; otherwise called *Claudiopolis* , & to *Fayrwar* otherwise called *Alba-Iulia* . By all which this slander is made manifest , but by nothing more , thē by that , which is added , of putting one of the Fathers to death ; for neuer any heard of any such , besides *F. Martin Laterna* Confessarius to King *Steuē Battorius* , who being sent by his Maiesty into *Transilvania* , was taken vpon the sea , and put to death by the Pyrates of Duke *Charles* , who styleth himself King of *Sweden* . Because this calumniator could find no colour to charge the *Society* with any thing against the house of *Austria* , he taketh a new course , and will needes giue the reason therof to be , because their Generall is a *Spaniard* , to whome they vow blind obedience . But my Author sheweth , that it is false , that the Generals of the *Society* are always Spaniards , as appeareth by the last , who was of *Liege* ; and although this who is now , be a *Neapolitan* ; yet he is of the

the noble house of *Aquaviva*, sonne to the Duke of *Attri*, Vncle to the Cardinall *Aquaviva* now liuing; which family hath alway byn esteemed to fauour the French. It is also vnttrue, that in the *Society* the first vowes are made to F. General, but immediatly to the Superiours of that place, which in *France* are Frenchmen, who cannot be thought lesse faythfull to their King, then the *Spaniards* to theirs: and how their vow of obedience is to be vnderstood, hath bin already declared.

There remayneth yet *Venice*, concerning which *Anti-Cotō* chargeth the *Iesuits* to haue byn the beginners of the last troubles betwixt that Commō-wealth & the Pope: wheras it is manifest out of the bookes of Friar *Paul* & the rest of that crew, that the cause of those difficulties were, for that his Holynes would not permit the reall libertyes, and personall immunities of the Church to be infringed and violated: for which cause he had imposed a locall & personall interdict vpon that State. Neither did the Fathers of the *Society* proceed any further, then the *Capuchins* and *Theatins*, who tooke it not to belong to them, to censure the Popes proceedinges, but rather to obey his Decrees, vntill the Common-wealth had made their remonstrations, and supplications to his Holynesse. And wheras this calumniator addeth, that the *Iesuits* wrought against the Common-wealth at *Rome*; my Author sheweth, that the late King of *France* (in all mens iudgments) a most iudicious Prince, commāded the proofes of this, and other obiections to be examined; but nothing could be gotten, but silence, as that renowned Prelate the Cardinall of *Ioyeuse*, to
 E 3 whome

whome this whole affaire was committed by his Majesty, can witnesse.

Finally the *Society* can be no more blamed for hauing legacies and lands in that State, then in any other, or then all other Religious Orders: Yea, if we speake of their house in *Venice* it selfe, it was not capable of any rent, or land whatsoeuer. And here my Author hath iust cause to wish all men to informe themselves throughly of the truth before they giue eare to the calumniationes and fals reports which the enemies of the *Society* are wont to raise. This (sayth he) was the lesson, which our great *Henry* gaue to all those, whome he saw ill affected vnto them, saying often: *That it was sufficient to know the Iesuites, for to loue, esteeme, and defend them.* In so much, as all the Princes and great Lords of *France* can testifie, that they haue often heard him speake of the *Society* with such great affection, and such honorable commendation, as could be giuen to any Religious Order.

Pag. 128. Hauing thus wandred vp and downe forraine Countreys, this Libeller returneth home to *France*, and for conclusion of his second Chapter heapeth vp ten lyes in one narration, concerning the erection of a Colledge of the *Society* in *Orleans*. First, that they sent one of their Fathers to preach in that Cittie the time of Lent; wheras it is manifest, that this prouision of Preachers belongeth to the Bishops themselves; & besides he mistaketh Lent for Aduent. Secondly he affirmeth, that the Cittizens were not well content, nor satisfied with the Fathers preaching; wheras it is certayne, that his Auditory was very great, and his sermons much applauded; in so much, that he could hardly

hardly excuse himselfe from preaching the next Lent also, although there was another very eloquent, and learned man appointed. Thirdly (saith *Anti-Coton*) instead of studying, this Fa. busied his braines in searching out and intertayning such, as had yet in their hartes any remainder of the old leuen of the league. This is a most malicious lye, and such an one, as only the *Hugonots* will belieue, whom the late King called the leaguers of his time. And the truth is, that the Father was alwaies ordinarily eyther in the Church, or els in his chamber, as those of the Lord Bishops of *Orleans* house, where he had his lodging, will testify. Fourthly (sayth this calumniator) this *Iesuite* gaue out, that it was the Kinges will, that they should be established in that Citty; wheras the King had dispatched his Letters Patéts to this purpose aboue foure moneths before, and had sent them to the Lord Bishop, and *Monsieur Decures*. Fifthly he saith, that the *Iesuites* talke was of driuing out the Monkes of *S. Sampson*, that they might get their Church. But my Author answereth, that this treatie was in the behalfe of the Reuerent Fathers of *S. Francis of Paula* his Order, commonly called *Minims* or *Bon-homs*, & that all was done with due and lawfull circumstances, and with consent of the parties: and if afterwarde some desired, that it might be employed for a Colledge of the *Society*, it was with the same conditions. Sixtly, like vnto this is that which followeth of displacing *Monsieur* the Mareshall of *Chastres* Gouvernour of that Citty &c. for there was no such matter. Seuēthly, he addeth, that the Fathers vsed much importunity with the King to this effect: wheras it was his Maiesties

Maiesties owne motion to prefer *Orleans* before *Char-*
res, because he thought that a Colledge would be
 more profitable in that Citty, in respect of certaine
 families, which were reported to haue changed
 their Religion not long before. Eightly, the next
 lye is, that his Maiestie graunted this Colledge vn-
 der condition, that the Cittizens should be brought
 to giue their consent: whereas in deed, there is
 no such word in the Patents, which are absolute,
 with commendation of the *Society*, and testimony of
 the good, which their Colledges cause in all partes.
 Ninthly he bringeth in one *Touruile* an Aduocate,
 prouing that in *France* a man could not loue the King
 and the *Iesuites* both: but this is altogether false, and
 it would proue, that neither the Cittyes, and Parla-
 ments, which haue receaued, and do willingly re-
 taine the *Society*, should loue their King; yea that the
 late King loued not himself, since that he shewed the
 such extraordinary kindnes & fauours, founding the
 Colledges in diuers places at his owne charges, and
 resolving to place them in all the principall Citties of
 his Kingdome. Finally he concludeth, that all the
 Cittizens concurred iointly in the same opinion, cō-
 cluding, that the *Society* should not be admitted:
 wheras indeed they were neyther all of one opinion,
 nor gaue an absolute deniall; but only excused them-
 selues for want of meanes, offering to receaue them
 willingly, if his Maiestie would prouide for them.
 Neyther is it probable, that they would answer other-
 wise, vnlesse we should measure them by the *Hugo-*
nots, who possessed that Citty in former times. And
 thus we see, that my Author had reason to affirme,
 that

that *Anti-Coron* must needs be verie shameles, since that he calumniateth so impudently; and ill habituated, since he doth it so often: and finally of little talent, since he doth it so foolishly.

In his third Chapter *Anti-Coron* goeth about to Pag. 149, shew, that the Fathers of the *Society* were guilty of the murder of the late King of *France*, which is so incredible a calumnation, and so easily conuined by many testimonies, and circumstances, that it is a wonder how any could be so impudent, as to auouch so manifest an vntruth: but yet let vs examine, at least so much as may carry any colour of truth, of which sorte, that which he affirmeth of *Fa. Comelet* is not; and the words of *Fa. Hardy* are wrested to a wrong sense, for he only affirmed, that Princes were subiect to death and other casualties, as well as meaner men.

In like manner that which he bringeth against *Fa. Gontier* is only proued by the testimony of a dead man, or els by such a witnesse, as openly giueth him the lye, I meane *Monsieur de la Grange* Secretary to the Prince of *Condie*, and the matter is cleere in it selfe: for he maketh *Fa. Rector* at *Perigear*, where those wordes should be spoken, *Fa. Saphore*, which is altogether false. *Monsieur de Guron*, whom he fladereth to haue dealt with the Preachers in *Paris*, that they should preach seditious doctrine, is a very vertuous and deuout gentleman, and will maintayne against him and al the world, that this is a meere flander: yea the Duke of *Sully* auoucheth, that it is most false, that euer the Curates of *Paris* came with any complaint to him, either in this, or any other matter. And if *Mon-*

seur de Gurom had given any such seditious discourses, they would have byn published, aswell as others of lesse importance.

But about all, the falsitie of this calumniation appeareth, in that he maketh the late King not only to dissemble the matter, but also to reward the chiefe malefactor by making (as he saith) *F. Gontier* his Preacher, & giuing him a pension: both which are also most false. For this Father was no more the Kings Preacher afterward, then he had byn before. And as for the pension, not only he, but *Fa. Cotton* himselfe neuer had any, it being against the institute of the *Society*, that any of them should take any thing in recompence of the exercise of their function, & much lesse, that any of them in particuler should have any rent, reuenue, or pension. True it is, that the late King esteemed highly the rare qualities, and excellent talents of *F. Gontier*, and especially his great zeale, courage, and constancie in Gods cause: and all that euer the Lord Marshall *Dernano* sayd of him, was, that he could have desired, that the remonstrances made before his Maiesty at *S. Geruas*, had beene in *camera charitatis*, as his words were, witnesse the Queene Regent her selfe, who was present and heard them.

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Thus much for *Fa. Gontier*: after whō *Anti. Cotton* commeth to *Fa. Aubigny*, and is not ashamed to avouch that *Ravaillac* iustified ynto this Father, that he had told him in confession of his intension to giue a great stroke, shewing him the knife, hauing an Heart engraue vpon it; whereas the Registers of the Court it selfe do witnesse, that *Ravaillac* being demanded about

bout *F. de Aubigny*, answered, that he came to him one day after Masse in the month of *January*, he being in the Church, & that he declared vnto him certaine visions: and he deposed, that the said Father answered him, that he should make no account of them, fearing least his head were crazed; willing him to say his beades, and that if he had any thing to say to the King, he should go to some Noble man to procure audience. Vpon which the said Father and he being confronted the eighteenth of *May*, he charged him not with any other thing, only adding, that the Father had bidden him to haue care of his braine, and to eate some good broathes, that he might be able to sleepe. And the day before, the Iudges hauing enquired of him, whether he had not demanded of *F. de Aubigny*, if he ought not to confesse such visions, as exceeded the common course, and namely about killing Kings: the sayd offender answered, noe. Being demaded, whether he had no other speach with him, and if he neuer saw him but that time: he likewise answered, noe. Being demanded againe, when the Father was present, why he went rather to him then to any other: he answered; Because he had vnderstood, that this Father was a friend to the brother of a certaine Religious Woman.

Besides at other times being vrged by the Iudges to declare those, who had any way assisted him in this crime, or to whome he had imparted his purpose: his answere was, that since his being in prison many had prouoked him to make this acknowledgment, and in particuler the Lord Archbishop of *Nix*: but he was neuer mooued by any, neither did euer any speake

with him of any such matter. And the 27. of *May* his sentence being pronounced, and he exhorted to prevent the torment by confessing the complices, he tooke it vpon his soule, that neither man, nor woman, or any other besides himselfe knew of it. And being laid vpon the torment, he beseeched God with a loud voice to haue pittie of his soule, and to pardon his offence; but yet not otherwise, then if he had not concealed any thing. Which he often repeated afterward vnder the oath, which he had made vnto God and the Court. And before he was deliuered to the Doctors, he likewise sayd, that he was not so miserable to retaine any thing: if he had not declared it already: knowing well, that he could not obtaine that mercy of God which he expected, if he should conceale any thing, and that he would not haue indured the tormēt inflicted vpon him, if he had knowne any thing more. And being in the hands of *M. Gamache* and *M. Filsacke* Doctors of the *Sorbon*, he gaue them leaue to reueale his Confession, and to print it also; that it might be made knowne to all, which the said Doctors declared to be: That none but he had giue the blow, that he had not byn intreated, sollicitated, nor induced by any, neither had he imparted the matter to any. He acknowledged that he had committed a great fault, for which he hoped mercy at Gods handes, it being greater then his sinne, but that he would not expect any, if he had concealed any thing. And finally, immediatly before his execution, he confirmed with an oath, that he had discovered all, and that not any in the world had induced him, nor he spoken, or imparted the matter

ter to others. And he alwayes persisted saying the same in the middest of his torments: yea after he had byn drawen halfe an houre with horses, he notwithstanding perseuered in this deniall.

That which *Anti-Coton* saith of the Preachers, Pag. 150, who might seeme to haue moued him, is a meere fiction: for he neuer made mention of them, but when he affirmed, that if he were so much forsakē by God, as to dy without declaring his cōplices, he would not thinke to be saued, nor that there was any paradise for him: because saith he, *Abyssus abyssum inuocat*, as he had learned of the Preachers, and therefore this would be to double his offence. Besides if he had blamed the Preachers, as *Anti-Coton* affirmeth; he could not meane those of *Paris*, since that it appeareth by his confession, that he departed from *Angoulesme* the last tyme but one of his being there, 13. daies before Christmas, and returned againe before Lent: since that, he confessed and communicated at *Angoulesme* the first sonday in Lent, and did not set forward from thence to *Paris*, vntill Easter day; and came not to *Paris* vntill a weeke after: by which it appeareth, that he was not in *Paris* in the time either of Aduent, or Lent. And finally this accusation belongeth no more to the *Iesuites*, then to all other Preachers, and may be applied by a Calumniator to any of them in particuler.

It were but a folly to stand vpon that reporte, Pag. 158, which he affirmeth to haue byn of the Kinges death at *Prage* and *Bruxells* a weeke or fortnight before it happned. For to omit the like examples, which my Author produceth, who seeth not, that such rumours

use to runne vpon diuers occasions? though indeed the letters which *Anti-Coton* alledgeth from *Prage* to this effect, are feigned, as the sonne of him to who they were said to be written, testifieth. The Prouost of *Petuiers* affirmed by this Calumniator to haue byn in faction a *Iesuit*, doth not any way belong to them, and was as deuout, as *Anti-Coton* himselfe seemeth to be, not hauing byn at Confession for the space of eight yeares.

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The smiling countenance, which this slaunderer attributeth to the Fathers, were indeed true teares, as those, to whom they imparted their griefes, can testifie: and when they were presented by *Monsieur de la Varanne*, who was cōmanded by the Queene herselfe to bring them, *F. Coton* who spake in all their names, was interrupted with his owne and the other Fathers sighes and teares.

It is also false, which some giue out, that a principall personage, and officer should will them when they went to *Fleche* (to carry the Kings hart) not to forget the tooth which *Chastell* had strook out some yeares before. For the Fathers did not so much as see, or speake with that personage, and he was to wise to let any such words escape him: No lesse foolish, and false is the next obiection concerning the Fathers being absent from the Kings Funerall, as appeareth by the certification which followeth: *I the under-written do certifie those, to whome it appertaineth, that the Fathers of the Society residing in Paris, came together to S. Germain of Auxerois, which was the place appointed for the orders of Religion to meet in, the day of the Funerall of the late King, the great Henry the fourth,*
and

and presented themselves to me; that they might have a place among the rest of these, who assisted in the Funerals: which was denied them, lest it might cause confusion, since they were not inserted in my roll, because it is not their custome to assist in such actions any more then the Carthusians & Celestines. Which when the sayd Fathers had understood, they went to the Louvre, and into the Hall, where the body with his portraiture lay, and there they sprinkled holy water upon it, and prayed for the soule of his Maestie. Dated in Paris the 19. of September, 1610. Guiot Rhodes Great Maister of the Cerimonies of France.

There remaineth yet the obiection of Monsieur the Marshall of Chastres, Generall of the forces sent from France to Cleves, whom *Anti-Coron* affirmeth to have beene diswaded from that iourney by the *Iesuits*. But this Nobleman hath discharged them fully and plainly from this calumniation in the presence of the Queene Regent, the Earle of *Saiffons*, and of all the Court; and besides hath given the Fathers a testimony to the contrary vnder his owne hand. Thus this Calumniator endeth his third Chapter, and in the fourth I find nothing to this purpose.

In the fifth he inueigheth chiefly against *F. Coron* in particuler, only at the later end he hath an obiection or two concerning the riches & want of learning of the Society in France. To which my Author answereth briefly, that excepting the Colledge of *Fleche* which was founded & endowed by the late King, there is not any house in all France, in which euery one may have allotted twentie pounds for his expences by the yeare, accompting not only their meate, drinke,

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drinke, & apparell, but also their Libraries, Infir-
maries, Sacristies, Viaticums, intertayning of stran-
gers and other publike charges. In prooffe whereof,
and for preuention of this flaunder, *Fa. Cotton* hath
giuen a note of all the goods, which the *Society* hath
in *France*, to the Lo. Chancellour, the Lo. of *Sully*
and the Secretaries of Estate, graunting & yeilding
all that is not specified in that Roll, to any that can
find it out. And whereas *Anti-Cotton* speaketh of
aboue an hundred thousand Crownes in rent, pro-
cured by the *Society* in the space of seauen or eight
yeares since their Reuocation: My Author in his
owne and the rest of the Fathers names, maketh a
free gift and donation to him of all, that shalbe found
to belong to the *Society* in *France*, furmouting the
summe of fifty thousand, vpon this cōdition, that he
will supply so much, as wanteth to make vp that sum-
me. And as for the Nouiship in the Suburbs of *S. Ger-
main*, within the precincts wherof *Anti-Cotton* saith
a prety Towne might stand: the truth is, that the
whole house, courts, and gardens are not aboue 30.
fadome square.

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Finally he concludeth his whole rayling dis-
course with telling vs, that the Fathers of the *Soci-
ety* are ignorant persons, and will ouerthrow lear-
ning, and is not ashamed to charge the Lord Car-
dinall *Peron*, as Authour of this flaunder. But it
were a folly to say any thing in the disproof therof,
the whole world being witnesse to the contrary,
which would farre sooner approue that *encomium*
of the Lo. Abbot of *Tiron*, who as *Monsieur Tuet-
aux* the Kings master reporteth, was wont to say, that
Impe-

Imperium litterarum est penes Iesuitas. The empire of learning is among the *Iesuits*. And the concourse of schollers to their Schooles doth testify the same, which this foolish fellow would perswade men to proceede from not taking any thing, eyther for washing or for candles: as though the flower of the nobility would be moued with such toyes; and this could be a motiue for so many Parents, as in time of the Fathers absence from *France*, sent their children to their Schooles in other Countries.

For conclusion of this Paragraph it will not be amisse to note, how falsly *Anti-Coton* in his Epistle Dedicatory to the Queene Regent, auoucheth these his calumniations of the *Society*, to be the testimony of her Maiesties highest Courts of Iustice, the consent of the greatest part of her Cleargy, & among them, euen of the Sacred Faculty of Diuinity, and in a word the common vniuersall outcry of all her people. For it appeareth by that, which hath bene said, that this is so farre from being true, that no one honest, or ciuill man can be produced for the prooffe of any one of these slaunders. And besides my Author noteth, that the Registers, & proceedings of the Court conuince the contrary. To which he addeth the funerall orations of *Monsieur d'Angeres*, *Monsieur de Ries*, and *Monsieur d'Ayre*: the attestations of *Monsieur de Paris*: the deputation which the Cleargy hath lately made in the person of my Lo. Archbishop of *Ambran* for the assistance of the reestablishment of the Colledge of *Clermont*: the assembly of the Doctors of the *Sorbone* the 23. of *August*, and those of the two Faculties of *Phisick*, and the Cannon Law in the moneth of

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September following, the yeare 1610. in which they agreed that the Fathers of the *Society* should teach with them in *Paris*, being incorporated to the Vniuersity. All which we might finally confirme with the Letters Patents of this King, for the establishing of all that, which his Father granted in fauour of the *Society*.

THE SOLUTIONS OF the obiections against Fa. Coton in particuler.

§. III.

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HITHERTO we haue seene what *Anti-Coton* was able to say against the *Society* in generall: now we come to *F. Coton* in particuler, against whom this malicious mate sheweth exceeding great spite and malice; but with no more truth nor probability, then we haue found hitherto. And first he chargeth him with certain interrogations made to a certain possessed person, which he affirmeth that the Father himselfe had written in a ticket, and through ouersight had giue them to *Monsieur Gillo* a Counselour, in a Booke which he had lent him: But my Author conuinceth this calūniation to be false by many reasons. For first the exorcismes of this maid were publicke, and before many at *S. Victor*, at *S. Genouefa*, and at *S. Nicolas du Chardonet*, & therefore there would not want witnesses of these interrogations, if there had beene any such. Secondly it is denied, that euer *Monsieur Gillo* lent any booke to *F. Coton*, neither doth the Father remember

member, that ever he saw him, and much lesse is it likely that he had any familiarity with him, especially hauing often heard, that he had alway shewed himselfe an earnest enemy to the *Society*, though without all cause. Thirdly when this fable was told the late King by a Noble man of the pretended reformed Religion, the said Father offered to giue another writing of his owne hand, that it might be confronted with that ticket, which notwithstanding would not be accepted. And *Monsieur du Perron* one of the Kings priuie Counsell hauing considered the ticket attentiuely, maintayned that it was not *Fa. Cotons* hand, from whom he had seene & receyued many letters. Fourthly these false witnesses are at variance among themselues, for some of them make these interrogations mount to the number of 30. 40. 50. 60. and more, as may be seene in diuers printed copies; others make them to be fewer, and *Anti-Coton* himselfe hath not only not specified more then 5. but also by calling the paper wherein they were written, a ticket, sheweth that they could not be many more, and therefore no meruaile, though the late King vsed to iest at the matter, saying: that it would proue like the library of *Madame de Montpensier*.

And that which is added, that *Fa. Coton* went to these exorcismes moued with curiositie, is as false; for he was oftener then once commaunded by the Queene, who dealt with the Lo. Bishop of *Paris* to that end; and yet the *Fa.* yeelded not, before he had represented some difficulties, which he found in the matter. By which it appeareth, that he was not dra-

wen by any curiosity, and much lesse by any familiaritie he had with spirits, as this impudent Fellow is not ashamed to suspect; and vpon these foolish suspicions to make very odious illatiōs against him, which redound no lesse to the iniurie of the late King, as my Author sheweth. But that there was no such curiosity, familiaritie, nor interrogations, might be proued by the Pastors & Religious mē of the places, where these exorcismes were made. To whom we may adde *Monsieur Forget* a Doctor of *Sorbō*, and many Princes and Lordes of the Court, to omit the rest. And finally the Lord Bishop of *Paris* knoweth, that *Monsieur de Laval* was Catholike, before *Fa. Coton* going to these exorcismes; and therefore it is incredible, that the *Fa.* would demand what should be the issue of his conuersion, which notwithstanding *Anti. Coton* setteth downe in the first place.

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The next obiection concerning the *Spaniard*, who should come addressed to *Fa. Coton*, with intention to kill the King; is such an impudent, and incredible slander, that it deserueth no answer, since that it is against all reason and sense, that *Fa. Coton*, or any other of his coate should consent to the death of him, who had been so great a fauourer and promotor of their whole Order. And besides *Monsieur de Lomenye* Secretary of Estate, and in particuler of the Kingdome of *Nauar* & of *Bearne*, hath testified in the presence of the Lord Bishops of *Mascon*, and *Sisteron*, that al the letters of *Monsieur de la Forze* Lieutenant for the King in *Bearne* passed through his hāds, & that he neuer saw any such matter in them, out of which notwithstanding, this calumniation is only auouched.

Third;

Thirdly *Anti-Coton* obiecteth, that *F. Coton* had written the late Kinges Confession into *Spaine*, and for that cause was in disgrace the space of 6. weekes: And that the yong King, who now is, hearing thereof, saied to the Father, that he vould tell him nothing, because he vould write it into *Spaine*, as he had donne his Fathers Confession. But first noe man euer perceaued, that *Fa. Coton* was in disgrace with the late King for the space of 6. houres, neyther were it any way probable, that his Maiestie would haue contynued to confesse vnto him, vntill his dying day, if he had either knowen, or suspected any such matter. True it is, that *F. Coton* himselfe requested the King oftentimes to make choice of another Confessarius, & in particuler of the Lo. Archbishop of *Ambrun*, by reason of his great vertue, and singular pietie, vsing the help of his brother also to that end: but his Maiesty answered him twice, that he would neuer take any other. And surely it is strange to see, how this Calumniator is not ashamed to accuse *Fa. Coton* now of reuealing the Kinges Confession, no more then he was before to charge *Fa. Fronton* with a speech which might seeme too strict and rigorous in this point. As for that of the yong King, the Queene herselfe hath taken the paines to make inquiry, being astonished to heare so strange a report. And she hath found the truth to be, that his Maiestie neuer heard of any such matter, & much lesse vsed any such words to *Fa. Coton*, who retayneth the same place now, which he had before in his Fathers time.

Fourthly this Calumniator addeth, that *Fa. Pag. 150*

Coton hauing obtayned leaue to speake with *Rauailac* in priso, bid him take heed, least he did accuse the innocent, fearing least he would accuse the *Iesuits*. But first *Fa. Coton* went not to the prison of his owne accord, but by the *Queenes* commandement, as all the Court knoweth. Secondly he vsed no such wordes to *Rauailac*, but that vnfournate wretch complayning, that they would make him accuse either the *Iesuits*, or the Princes to who he had neuer imparted his designe; the *Fa.* replied in these wordes: *Thou deceauest thy selfe, none would haue thee to accuse the innocent, but euery one desireth that thou shouldest say the truth. And as thou shouldest be in the way of damnation, by accusing the innocent: so likewise thou shalt be in the same case, vntlesse thou reuealest the culpable. Thou must tell the truth, if thou desirest to see his face who hath said; I am the way, the truth; & the life.* And of this are witnesses all, that were present at that time, who can also testifie (which this Calumniator was loath to speake of) that the miserable Parricide was moued by *Fa. Coton*s speeches to acknowledge his fault, which he had not done till then; and to shed abundant teares, desiring to haue a Confessarius, by which occasion the *Fa.* said vnto him: *If thou hadst imparted thy temptation to a good Confessarius, he would haue used the same reasons and perswasions to thee which thou hast heard of me: he would haue made thee to haue knowne thy sinne, and haue perswaded thee to haue giue it ouer.* To which the poore wretch answered: *To whome would you haue had me gone to Confession? he would haue accused me, and caused my death.* *Thou deceauest thy selfe* (said the Father) a

prudent Confessorius should have directed thee from this heynous crime, he would have put the life of the King in securitie, and thine also.

Now we come to the last Chapter of *Anti-Cor.* for I think not any thing which he saith in his fourth Chapter concerning *F. Cotton* booke, worth the noting; vntlesse I should tell you of that lye and slander, wherein he auoucheth, that the King commanded *F. Cotton* to write against *F. Mariana*; which my Author denieth, and disproueth at large in the beginning of his booke: wherefore omitting this, let vs come to that obiection concerning his liuing in the Court, which he sayth is a scandall to the whole Church, being a thing contrary, not only to the Institution of all Monkes, but particularly to the Rules of the *Iesuits*. And *Cardinal Tolet* shoulds it for a generall truth, that a Religious person, who liueth in the Court is excommunicate, albeit he hath leaue of his Superiour.

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To which my Author answereth, that in the third Article of the *Societies* establishment in France, approued by the late King, his Counsell, and Court of Parliament, it is ordeined, that those of the *Society* shall haue ordinarily one of their Order about the King, and he must be a Frenchman, with sufficient authority to serue his Maiesty as a Preacher, and to informe him of their proceedings, as occasion shall be offered: Wherefore if *F. Cotton* should depart from the Court, another of the same *Society* must necessarily come in his place. Secondly my Author saith, that the Fathers of the *Society* are no monkes; yea their Institute and functions are altogether differēt from

from those, which a solitary life requireth; and to this end, he alleageth the second and third Rule of the Summary of your Constitutions: *The end of this Society is to attend with Gods grace, not only to their owne salvation and perfection, but also with the same grace to employ themselves with all their forces, to the salvation and perfection of their neighbours.* And a little after: *It is proper to our vocation to passe into diuers countries, and to liue in any place of the world, where Gods greater service, and the help of soules is hoped for.* According to which (sayth my Author) we haue seene, and by Gods help shall see, what great fruit the Societie hath produced in the conuersion of Infidels, in the reduction of hereticks, and the instruction of Catholicks. And this is that (saith he) which Monsieur the Prince answered very wisely not long since to one, who would haue disgusted him with the Iesuists. *These people (said he) carry the faith thither, where it is not, & maintayne it, where it is; for which cause I will alwayes loue them.*

After this my Author sheweth at large, how many that were Monkes, haue left their Cloistres for the good of soules. As for example S. Basil, and S. Gregory, S. Augustine and S. Hierome, S. Remigius & S. Martin, S. Augustine of England and his fower Companions sent thither by S. Gregory the Great; S. Lambert and S. Kilian, S. Wilfrid, S. Willebrord, and S. Switbert; so that though Fa. Coron were a Monke yet he might well be excused by these examples, not lesse then those foure of the same Society, which accompany the King of Poland, one of them being his Confessarius, and another his Preacher; as also the

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Confessarius to the Queene of *Spaine*, to the Duke of *Bauaria*, to the Dutchesse of *Mantua*, & *Lorain*; & finally to the Archduke *Matthias*, now King of *Hungary*. Neyther do there want examples of other Religious orders in the same kind; for the Confessarius of the Queene Regent is of *S. Augustines* order: the King of *Spaine* and the Archduke of *Flanders* vse to confesse to Religious men of *S. Dominicks*, & the Infanta to one of *S. Francis*, to omit the rest.

As for the Authority of *Cardinall Tolet*, which he ^{Instr. Sa-} obiecteth against *F. Coton* being in the Court, my ^{cerd. l. 1.} Author answereth, that in the place by him alledged, ^{c. 40.} there is noe such matter. But yet I haue been a little more curious to see, if I could find, vpon what ground *Anti-Coton* could gather any such doctrine out of that learned Cardinall; and I haue found, that it is a manifest falsification. For in the Chapter immediatly going before, Monks & Chanō Regulars, not hauing administration, which presume to goe to ^{Cap. 39.} the Courts of Princes, for the harme of their Monasteries or Prelats, are sayd to incurre excommunication. But for declaration thereof, *Tolet* presently noteth out of the Glosse vpon that text of Canon law, *Clement.* where this excommunication is expressed, that two ^{Ne in agro de stat. Monach.} things are required for those Monks & Chanō Regulars to incurre this censure. First, that they enter ^{6. Quia verò.} into the Court. Secondly, that they enter with this minde, whether they haue their Prelats leaue or not. Now then this Calumniator should haue shewed, that *F. Coton* had any such intention, from which he is so free, that the only naming of that condition would haue cleared him of all such suspicions; which *Anti-*

Coron seemed to forsee, & therefore falsified the Cardinals authoritie.

Pag. 229.
240. 241.

The other personall imputations against *F. Coron* are either most impudent lyes, without all shew of truth, or els meere suspicions, grounded vpon such conjectures as any indifferent man would rather interpret to the Fathers commendation. Such are the objections, which are taken out of his letter to a very deuout and religious woman, and his Booke of deuotion dedicated to the Queene her selfe. And it is sufficient for confutation of all these slaunders, that there cannot be any one produced, or named in the whole Court who will testify any the least misdemeanour of him: for if there were any such, it is not likely, that he, who hath not spared the king himself, would passe them ouer in silence, or leauing the Court would run to *Auignon & Languedoc* to find matter. Which notwithstanding he doth with so euill successe, that the whole Cittyes haue ioyned and giuen their testimony against him: and not only they, but euen the Abbot of *Boys* whome he presumed to father his calumniation vpon, hath openly disclaimed and disproued him. For thus he writeth in a testification, which

Pag. 231.

he sent to *F. Coton* himselfe: *I the vnderwritten do testify, that I was in Auignon all the time, that the Reuerend Fa. Coton of the Society of Iesus remained there, and I neuer heard any say, that he committed any thing contrary to the dignity, & quality of his profession; which I affirme of that in particuler, wherof the Anti-Coton accuseth him. And because I am made the Author of so manifest a slaunder, I say freely, that I know no such matter, and that I haue alwaies knowne the sayd Reuerend F. Coton*

Coton

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Coton to be a venerable, and good Religious man. In testimony wherof, I haue written and subscribed this my present deposition at Paris in my study, this Vigill of S. Denys Martyr 1610.

The Abbot of Boys Oliuier.
And haue sealed it with my seale.

After this, follow in my Author 4. other attestations of the Vicar Generall, the Clergy, and the Consuls of *Auignon*, and also of the Bishop of *Orange*, all which do testifie, that they knew *Fa. Coto* all the time of his being in that Cytry, and that there was neuer any such matter, as the *Anti-Coton* chargeth him withall; but contrariwise, that they all receiued great contentment, edification and benefit by his learned Sermons, and other pious and holy endeauours. All which attestations were afterward examined, and approved by the Kings Notaries in *Paris*. Pag. 238. & seq.

To the like effect is the Attestation of aboue 30. Pag. 312 of the most principall persons in *Languedac*, and especially in the Citty of *Nimes*; all which do testifie, that both the publicke, and priuate actions of *Fa. Coton* did allway tend to the honour & glory of God, and the edification and comfort of others: and that he alwaies behaued himselfe very piously, religiously, and charitably; aswell in his Sermons, Exhortations and Catechismes, as also in visiting the sicke, assisting the afflicted, and comforting the poore: in so much, that by his meanes, instruction, learning, and good life (after Gods grace) the faith, deuotion, charity, and other vertues of the Catholick, Apostolick, and Roman Religion haue beene increased, and augmented in the same Citty; in which the continu-

ance of ciuill warres had caused some diminution, and decrease. And that they neuer heard, nor vnderstood any fuspition of any euil, scādalous, or culpable behauiour in the person, or actions of the said Reuerend *Fa. Coton*: Yea they add, that by his publick Sermons, and priuate counsailes and admonitions, he maintained, confirmed, and conserued that Citty in peace, amity, and fraternall society; and stirred vp a holy emulation to do good one to another, without partiality, or distinction; and by good examples, & mutuall courtesies to bury the memory of ciuill wars, and the exacerbations, and offences, which the iniury of former times might haue caused.

Pag. 222.

Much more might be said in iustification, and commendation of *Fa. Coton*, by declaring his vertuous education from his very childhood, of which there be many eye witnesses in *Paris* it selfe. At the age of eightene yeares he entred into the *Society*, where my Author protesteth before God and his Angels, that he hath byn accompted alway, and without exception, one of the best Religious men of his Order. But I will conclude with the praise, which the late King was wont to giue him, often affirming,

Pag. 241.

that *Fa. Coton was the most humble, and modest spirit, that euer he knew*: which commendation *Monsieur du Perron* Lord of *Gvette*, and a priuy Counselour will witnesse, that he heard of his Maiesty the last Easter before his death. And the truth is, that if he were otherwise, he could neuer haue continued in the Court with such estimation, and good will of the Princes, and principall personages. For as *Monsieur*

Pag. 221.

de la Force told him one day before the King, he had need

need to take heed, how he did walke, for if he should chance to stumble, there would not want those, that would take him vp.

A BRIEFE NOTE Of the doctrine, and proceedings of Anti-Coton and other Hugonots.

§. IIII.

BY occasion of the obiections and calumniationes, which *Anti-Coton* hath heaped together against the *Society*, my Author hath been inforced to touch something in the same kind against him and his fellow-*Hugonots*: but yet with such modestie, and moderation, that he hath not intermedled with any their personall crimes, but only with such errours, as are committed in this booke which he answereth, or belong to those poynts of doctrine, which are imputed, and objected against the *Society*, that is, concerning *Equiuocation*, and *the killing of Kinges*. For the third of the secrecy of Confession appertayneth not to thē, who are professed enemies to that holy Sacrament. And if some in *England* be content sometimes to take any such matter vpon them, yet they doe it not with any obligation, or obseruation of secrecy, as the world knoweth.

VVherefore let vs briefly see, what my Author declareth concerning their practise, & doctrine in the other two points. First then, he demandeth of the *Hugonots*, whether they neuer made shew to a-

Pag. 67.

gree with the *Lutherans*, to the end they might the more easily impugne Catholicks. Secondly, he telleth them, that they would seeme to accommodate themselves to the Protestants in *England*, notwithstanding they mislike so greatly their Church-governement; their giuing of Orders, and Confirmation; their celebrating the Feasts of Lord and Sauiour, of the Blessed Virgin his Mother, of the Apostles and first Martyrs; their vsing the signe of the Crosse; their saying the Canonickall houres; the retayning Priestly ornaments, and the like. Thirdly, he sheweth, how *Theodore Beza* the yeare 1556. affirmed in his *Confession of Faith* (to draw the *Lutherans* to his sect) that the body of our Sauiour was *verè & realiter*, truly and really, *in the Supper*; adding that the Churches of *Switzerland*, and of *Geneua* did belieue the same: and neuerthelesse when he did see himselfe contradicted, and refused by the *Zuinglians*, his answer was, that he spake not of the Lords supper, which is celebrated vpon earth, but of that, which shalbe in heauen, where our Sauiour will be present *verè & realiter*. Fourthly *Caluin* in one place acknowledgeth two Churches, the one visibie and the other inuisibie. And in another place, he admitteth only the inuisibie which comprehendeth the elect. Fifthly, the same *Caluin* in one place denieth, that any man can be saued out of the visibie Church: & in another affirmeth, that the children of the faithfull which dy without Baptisme may be saued, although they be out of the Church. Sixtly, he willeth *Anti-Coron* to make these two propositions of *Caluin* agree: *Euery faithfull man is assured by the certainty of faith, that he is iust, and that his*

Lib. 4. Institut. c. 1. §. 2.

In paruo Catechis.

Lib. 4. Institut. c. 1. §.

4.

Lib. 4. Institut. c. 16. §.

24. & 25.

& c. 1. §. 7.

Lib. 3. Institut. c. 2. §.

16. 17. &

28.

his finnes are forgiven him; and that he who hath not this certaintie, is not a faithfull man. And this other: *Ibidem*; No man knoweth assuredly, whether he hath true faith, or no: and every man may be deceived in this. Seauenthly, the same *Caluin* affirmeth in one place; *That concerning Iustification, Faith is wholly passive*. And in another; *That faith iustificeth, and is the true cause of Iustification*. Eightly, in one place he sayth; *That we are neuer reconciled to God, but that together we receaue inherent Iustice*. And in another. *I maintaine* (saith he) *that it is false, that iustice is either a quality, or habit, which remaineth in vs*. Ninthly, the same *Caluin* in one place sayth: *that it is necessary for our Lords Body to be as far separated from vs, as heauen is distant from the earth*. And in another: *I conclude* (saith he) *that the Body of Iesus Christ is giuen vnto vs really (as they say) in the supper*. Where we must note (saith my Author) that he doth not only say, *that we take the body*, which he might interpret, *by faith*: but, *that it is giuen vs*, which cannot be vnderstood, but of the present reality, and reall presence.

Thus much for *Caluin*, in whom & in the rest, which haue hitherto been spoken of, there is so much the more difficulty, because all the exāples produced are in matters of fayth, in which none but heretickes hould it lawfull to equiuocate. Now my Author cometh to *Anti-Cotō*, & chargeth him with dissimulatiō, because vnder the colour of impugning the *Iesuits doctrine concerning Tyrants, the Secret of Confession, Equiuocation, Obedience due to the Pope, or in particuler by Religious men to Bishops, their Generals, & others Superiors*, he impugneth the common beliefe of

Lib. 3. Inst.

c. 13. §. 5.

In Antid.

Concil.

Trid. sess.

6. can. 9. &

11.

Lib. de ve

ra reform.

Eccles.

In Antid.

Concil.

In confes.

de re Sa-

crament.

In 1. Cor.

cap. 11.

Pag. 69.

of the Church . Likewise, he accuseth him of feigning at the least , whē citing *Siluester, Nauar, & Eudemon-Ioannes*, like a Calumniator , to make his Reader believe , that this was the doctrine of the *Iesuits* only, he hath concealed many other both ancient , & modern Authors , who teach the same , and are alledged by the three which he nameth . Thirdly he contriueeth him of double , & manifest malice, when in the citation of *Siluester, Accusatio 5 . quæst . 13 .* he omitteth as well in the latin in his margent , as in french in his text one of his principall reasons contayned in these wordes : *Quia eo casu , cum non sit eius subditus , non tenetur dicere veritatem ad eius intentionem* : Because in that case, since he is not his subiect , he is not bound to say the truth according to his intention : which wordes followed immediatly after those , which the calumniator alledged . Fourthly , he asketh him , whether it be not to equiuocate, dissemble & deceaue, to call himself a Catholike , being an *Hugonot*? Fifthly, he chargeth him which imputing the death of the late King to *Fa . Mariana*, wheras he knew himself in his conscience , that this was very false . Which may likewise be said of all his obiections, & calumniationes against *Fa . Coton*, & the other Fathers of the *Society*. And finally, that of the supplicatiō to the Queene Regent in the name of the vniuersity of *Paris*, can be no lesse , as appeareth by the decree, which I related in the beginning .

In the other poynt , concerning the murthering
 Pag . 192 . & killing of Princes , my Author is much more large, reciting very particulerly , & amply the opinions of diuers *Hugonots* to that effect . But I wil only touch brief-

briefly some few assertions of theirs. Wherefore first *John Knox* openly & boldly affirmeth, that the Nobilitie, Iudges, & people of *England* ought not only to haue resisted, & impugned *Queene Mary*, but also to haue put her to death, togeather with her Priestes, & all those who assisted her, so soone as they began to suppress the Ghospell of Christ: (that is, the *Hugonots Religion*.) And *Caluin* himselfe spareth not to say, that earthly Princes are depriued of their power, whē they rise against God, yea that they are vnworthy to be accompted men, & that their subiects ought rather to spit in their faces, then to obey thē (all which he declareth manifestly to be meant of Catholick Princes.) *Peter Martyr* supposeth, that a man may be sure that he is impelled by Gods spirit to kil a Tyrant. *Beza*, or *Stephanus Iunius Brutus* giueth the people good leaue to ioyne with the Nobility, or the greater part of thē, yea with any one of them, to put down a King whom they manifestly hould to be a Tyrāt, euen as if God himselfe had inuited them to vndertake that warre. And with him agreeth *Bartholomæus Kermanus* auouching, That the Subiects may betake themselves to one Noble man, when the rest conspire with a Tyrant; yea he addeth, that if there be none of the Nobilitie, who hath care of his Countrey, the Subiects may choose themselves a Captaine, for the suppressing of Tyranny. *Ioannes Arthusius* saith in a manner asmuch, teaching that the people ought to resist a Tyrant so long, as he impugne the Commonwealth by wordes, deeds, subtilty, or craft; doing, speaking, or practising any thing contrary to his covenant: and this in such sort, that they may depriue

Pag. 192.
 In appellat. ad Nobilit. populū-
 que Scot. Impress.
 Geneu.
 Pag. 196.
 In Daniel. cl. 6. v.
 22.

Pag. 207.
 In 1. Reg. c. 26. v. 12.
 Pag. 202.
 In libro cui titulus, Vindicta cōtra Tyrannos.
 Pag. 215.
 In System. discipl. politicae, li. 11. c. 28.

Pag. 215.
 In politica cap. 14.

and dispossesse such a Tyrant of his office, and administration : yea , if they cannot otherwise defend themselves against his violence , that they may kill him , and appoint another in his place .

Pag. 189. Of the same opinion was *Wickliffe* in times past , as appeareth by the Councell of *Constance* which deserueth more credit , then a thousand *Anti - Coton* , who against all reason , would now after so many yeares make vs belieue , that all those worthy Prelats , and learned men did eyther flaunder , or mistake that wicked heretick . Neyther is the excuse which he bringeth for him any better , saying ; that he was not present in the Councell to defend himself : as though this had either byn necessary , or possible , *Wickliffe* being dead in England 30 . yeares before , and his books burnt for heresy .

Pag. 205 . I haue referued *Buchanan* to the last place , both
206 . because his speeches are most plaine , and peremptory in this point ; and also for that *Anti - Coton* taketh vpon him to excuse him more , then any other .

Lib. de iure regni apud Scotos . He therefore is not affraid to account Tyrants in the number of wolues and other hurtfull beastes , which whosoever mantayneth , hurteth himselfe and others : whosoever murdereth , doth a benefit not only to himselfe , but to all others in publick ; & if he might make a law , he would deale with them , as the Romans did with monsters , commaunding them to be carried into deserts , or to be drowned in the maine sea far from land ; yea he would appoint rewardes to be given to those , who should kill them , not only by all the people in generall , but by euery one in particuler , no lesse then to those , who kill wolues and beares , or
take

take their whelps . And afterward he saith expressly :
That it is lawfull for euery one of the people to kill a
Tyrant , and that this is the opinion of almost all na-
tions . I omit the rest and come to the defence , which
Anti-Coton maketh for *Buchanan* .

First then he excuseth him , because he was no Pag. 190²
Deiue : But my Author sheweth , that he endeauo-
reth to proue his opinion out of Scripture , which the
Hugonots hold to be easy , and that euery one may
vnderstand it . Besides , that there be few Ministers
eyther in *Scotland* , or *France* , better learned then
Buchanan , either in diuine or humane litterature , as
may in part be gathered by his Paraphrase vpon the
Psalmes , to which *Beza* (who was no small foole a-
mong them) could not come nigh . And finally the
Lords of *Scotland* would neuer haue chosen this
man to instruct their Prince , vnlesse they had been
perswaded that he had byn able (according to the
principles of their Religiō) to haue taught the peo-
ple their duty to the same Prince . The other excuse,
which *Anti-Coton* maketh , that *Buchanan* prescribed
no Rules in this matter , is not worth the mentio-
ning ; since that it appeareth to be most false by that
little , which I haue alledged out of his large dis-
courses to the same effect .

This shall suffice for the *Hugonots* in generall : &
if I would endeauour to recount all the heresies , er-
rours , & others faults conteyned in the *Anti-Coton* , I
should be to tedious . Wherefore it shalbe sufficient to
note some few particulers , which declare him to
be neither a good Catholicke as he would seeme , Pag. 149²
nor yet a good Subiect . As first , when he maketh

a diuision betwixt *Roman* and *French* Catholicks; to sow sedition and schisme, as though no good subiect could be a good Catholick. Secondly he sheweth great ignorance, or rather some worse affection, when he cannot, or rather will not vnderstand, how God the Father loued, and approued the euent of his Sonne our Sauours death caused by the Iewes malice, which was the Redemption of our soules. Lastly he calumniateth and slaundereth the Pope, and Councell of *Constance*, as we haue seene.

Concerning the late King he sheweth his little respect towards him, in affirming, that there was no vigour of spirit remayning in his time, and in making him to establish the *Society* in *France* for timidity and feare; though it were against the good of his estate. And indeed all the malice, which this fellow sheweth against Fa. *Coton* in particular, & the *Society* in generall redoundeth to the disgrace of the King himselfe; since that he conuersed with them so familiarly, loued them so intirely, esteemed them so highly, and in al occasions imployed them so willingly. Neyther doth *Anti-Cotons* affection seeme to be any better to the yong King, whome he is not afraid to slaunder publikly, making him say that which he neuer thought. And as for the Queene Regent, and the present Government, he beareth them as little respect, controlling them, & prescribing lawes vnto them, disposing of persons at his pleasure, putting away some, and retaining others against her Maiesties mind: yea calling in doubt, whether her proceedings may stand with the

the safety of the present King her sonnes life , or without holding her Subjects in continuall armes , and defiance one of another . By this we may easily ghesse , how he proceedeth with inferior persons , reprehending the Decrees, Sentences and Iudgements of the soueraigne Courts , and in effect charging those of the Parliament of *Paris* with high Treason; since that they haue freed the *Iesuits* , whom this Calumniator will needs make guiltie of the late Kings death .

I omit the falsification of that Courts Registers , as we haue seen . The Doctors of Sorbon haue their part also , being accused to teach doctrine different from that of the Catholicke Church , and to put vp such supplications to the Queene , as the Vniuersity it selfe hath publicly disclaymed . Finally this libell is so fraught with lyes , and flanders , that many vpon sight thereof haue protested , that although they had no other proofes , either diuine , or humane to discouer the pretended reformed Religion of the *Hugonots* to be a pure and most impure heresy , they would iudge it to be so by the manner of this booke , and of the like : since that it is composed of nothing , but calumniations , flanders & deceipts , sparing neither Princes , Nobility , nor Counsaile , no not so much as the Ladies of the Court , or Maides of Honor , though neuer so vertuous , if they be opposite to them in Religion .

CERTAINE
Observations, and Instructions, for the
Catholicks in France, which may ea-
sily be applyed to those in
England.

§. V.

TH E R E remaineth now that I tell you, what advises my Author giueth to his Catholicks in *France*, for the better auoiding and preuenting the danger of incurring and falling into the cunning sleights, and hidden snares of the *Hugonots*, which he reduceth to 16. heades, and dilateth amply vpon some of them. I will onely, as hitherto, set downe the substance, as being mindfull to whome I write.

Page. 260.
& seq.

Wherefore, his first obseruation is, that as heretofore the *Hugonots* haue endeauoured to ouerthrow the state vnder the shadow of Religion: so now they seeke to take away Religion vnder the pretext of the state; as the Iewes did in the time of our Sauour, who neglected their spirituall profit, not to endaunger their temporall interest, and by that means finally lost both the one, and the other.

The second obseruation is, that the *Hugonots* knowing very well, that the doctrine of the *Society* is in all poyntes the same with that of the Church: haue deuised this plot to beguile Catholikes, by
seeking

seeking to make the *Societys* doctrine odious, and inueighing onely against them; hoping by that meanes, when it shall appeare that the doctrine of the Church is the same, they may preuaile against that also.

The third obseruation is, that now in the time of the Kings minority, the *Hugonots* cause all the worst bookes, which haue bene set forth for these 30. yeares to be printed anew, without making any mention of any answere giuen to them by Catholikes; allwaies mouing the same questions, without desire, that the truth should come to light.

The fourth obseruation is, that the *Hugonots* labour to perswade the people, that the Pope hath alway been an enemy to the Crowne of *France*: whereas indeed the *French* Kinges are preferred before others in the Court of *Rome*, being called the eldest sonnes of the Church, and their Embassadour taketh place before others. By the name of King absolutly, without addition, is meant the King of *France*. The Popes graunted for a time a priuiledg to these Kings to confirme their election: they haue giuen Indulgences to such, as pray for them: they haue exempted them from the excommunication of any Bishop of their Realme, & permitted them to receaue the B. Sacramēt vnder both kinds the day of their consecration, and when they prepare themselues to dye, for their *Viaticum*.

The fifth obseruatiō is, that the *Hugonots* vse falsly to affirme, that the Popes take to themselues power and authority to change & dispose of Kingdomes at their

their fancie & pleasure, which is most false.

The sixt, that the *Hugonots* would perswade the world, that some Catholikes are *Roman*, & some *Royall*, whereas all good Catholiks are both; the one in respect of their Religiō, & the other in regard of their affection to the State. And experience hath allwaies shewed, that those who are most respectiue to the Church, are likewise most assured to their Prince.

The seauenth, that the *Hugonots* giue out, that those who defend the Popes Authority, retaine still some old leauen of the league; which are most dangerous speaches, contrary to former decrees, & sufficient to renew old soares: not vnlike to that other Calūniation, by which the same *Hugonots* vse to apply that which the auncient Fathers, & the Scripture it selfe hath spoken of *Rome* while it was Pagan, vnder the persecution of *Nero* & his successors, to the same Cittie as it is Christian, and to the Sea Apostolik, with intent to make the Pope & Cardinalls odious or contemptible.

The eight, the *Hugonots* to curry fauour with Prelates, the Doctors of *Sorbō*, the Curates & other Ecclesiasticall men, and to incite them against the *Society*, make a shew of praising them; telling some, that the *Society* doth not loue them, nor yield them obedience; and others, that the Fathers contemne them, speake ill of the, & will swallow vp the Vniuersity, if they be let alone. Wheras the *Society* is so farre frō being separated from the Clergie and the Prelates of *France*, that they are beloued, and maintained by al, and specially by the five Cardinalls, & nyne Arch-Bishops which my Author nameth; and almost by all

all the Bishops without exception; yelding vnto them all due obedience, submission, and fidelity. But these deuises of sowing discord is noe new matter in the Church of God, as my Author sheweth by many examples.

The nyynth, when any Catholike setteth forth a booke impugning heresy, the heretikes seeke presently to discredit the Author by al māner of inuentions. And to diuert the Reader, they spread abroad many little libels, sonets, anagrams, and such other toyes. Thirdly, when this will not serue, instead of answering, & defending themselves; they goe on in repeating their old obiections and arguments, as though nothing had been said vnto them; adding only some new calumniations after the manner of all former heretikes.

The tenth, they carp at euery word and sillable, where they can espy the least aduantage in any Catholike Authors writing; and of this we haue a notable example in a booke lately published by *F. Coton* himself; in which cōmend ing the Kings of *France*, & shewing their rare priuiledges, he vseth these words: *Our Kings in France*; where presently the *Hugonots* took hould of that particle *in*, & would make the simpler sort believe, tha *Fa. Coton* had only affirmed, that their Kings had those priuiledges in *France* it self; wheras it is euident, that those wordes (*in France*) haue not referēce to the priuiledges, but to the Kings themselves. And besides my Author sheweth, that he could not speak properly in any other māner, because to say (*our Kings of France*) is noe very good French: & if he had only sayd (*our Kinges*) it had beene to generall

nerall, and might haue been wrested by a malicious Aduersarie to other Kings, as well as to those of France.

The eleventh; the same carping humor, which they vse in misinterpreting and wresting to a contrary sense the writings of Catholickes, they practice no lesse in calumniating their actions. As for example; wheras *Fa. Cotton* was beloued by the late King: they say that he had bewitched him. He was his Confessor: that is, in their interpretation, a flatterer. He was his Preacher: that is, he praised him. The King heard him willingly so many yeares: that is (say they) he kept others backe. He esteemed his spirit, wisdom and eloquence: that is (in their opinion) *F. Cotton* spake ill of all, and murmured against others. The King would haue him with him at his meales, in his Coach, and when he went to walke: this they interpret, that the Father intruded himselfe euery where. The King did willingly see his writings, & read sometimes a Manuall of Praiers, which he dedicated to the Queene: this (say they) was to flatter God, and to bring him a sleepe with wordes that sauer of his quean. The King tooke pleasure in his discourses, & proposed to him diuers questions: out of which they inferre, that the Father was a man of incredible impudēcy. The King did willingly see him at all times, and in all places, as well after so many yeares, as in the beginning; which they call, to be tyed to the Kings girdle, & to assiege his spirit. The King denied him nothing, that he demaunded: the cause whereof (in their iudgment) was, because he would take no denyall. The King was very beneficiall to the Society

ciety, as well in respect of the affection, which he
 bare to the whole Order in generall, as in regard of
Fa. Coron in particuler: which they would have to be
 by reason of *F. Corons* extortion and importunity.
 The King founded them Colledges, and gaue them
 meanes to liue: for which cause they compare the So-
 ciety to a Canker, which alway gaineth ground. The
 K. permitteeth them to haue a Nouitiate in the Suburbs
 of *S. Germain*: by which they vnderstand an inclo-
 sure wherein a Citty may stand. The Society haue
 more Schollers then others haue: the cause therof (say
 they) is, for that they take nothing for washing and
 candles. Their Sermons are frequented with great
 concourse: because (in their interpretation) they se-
 duce the people, and preach sedition. Many goe to
 them for the resolution of their doubts, or to confesse
 their sinnes: the reason of this (say they) is because
 they get whole inheritances into their hands. They
 are beloued of the Princes: which these men calum-
 niate, saying, that *Fa. Coron* maketh himselfe their
 fellow. They are maintained by the Nobility, Parla-
 ment, & other Magistrats of *France*: for which cause
 the *Hugonots* say, that they haue their Schollers, and
 disciples in all places. They are sent by God to repress
 heresie: these men answer, that *France* was Catho-
 licke before the *Iesuits* were in the world (they say
 not, that *France* was not so infected with heresie be-
 fore themselues.) They are learned, and skilfull in all
 languages, and sciences: for this cause in the iudg-
 ment of some (that is of the ignorant or malicious)
 they will destroy learning. They are vertuous, and
 for all that the heretiks haue raised, inuenced, and pu-
 blished

blished against them, they could neuer prooue any thing hitherto: and therefore are inforced to say, that they dissemble, and to call them hypocrites. Finally they esteeme that which is white, blacke; that which is sweet, sower; and that which is good and comendable in the opinion of others, is naught and detestable in theirs.

The twelue th deceipt which the *Hugonots* vse is, to call those seditious which answered them, and to calumniate such, as maintaine the accused; terrifying their friends, and reprehending them, as though they were the occasiō of all the inconueniēces, which come by seditious writings. And in this many Catholiks are much misled being vnacquainted with the humor of hereticks, who like to their Maister the Diuell, vse to fawn and yeeld to those who are at defiance with them, and resist them manfully: but assault those fiercely, whom they see moderate, or fearfull. Which was the cause, that the ancient Fathers *S. Iustin*, *Tertullian*, *S. Athanasius*, *S. Chrysostome*, *S. Hierome*, *S. Tho. of Aquin*, & *S. Bonauenture* wrote so many learned and earnest Apologies in the defence of Christian Religion, and Religious orders. And surely it is very strange, that any should thinke much at the answers of the innocent party, hauing beene prouoked by so many false calūniations and bitter inuēctiues. Of which we need go no further for an example, then to that, which passed in *Paris*, before *F. Coton* wrote his Declaratorie Epistle.

The thirteenth is, that so soone as any Minister hath set forth a booke fraught with lyes, deceipts, & slanders: it serueth for many other to write vpon the same

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same subiect, with any little alteration or addition. And of this my Author produceth many exāples both of former times, & at this present. For after the *Anti-Coton*, came out diuers other Pamphlets here in *Paris* to the same purpose, which my Author briefly examineth in 5. or 6. leaues. But I find nothing worth the mentioning, except I should tell you, that they raile bitterly against a certaine Gentleman called *Monsieur de Courbouzen Montgomery* a man of great valour, wisdom, & desert, who hath lately forsakē the *Hugonots* after long disputations with them, insomuch that none of them dare encounter with him any more. But he glorieth & esteemeth it a great honour to be thus abused, and hated by Gods enymies.

The fourteenth obseruation, which my Author maketh, is that the sinnes & transgressions of the *Hugonots* ought not to be so little esteemed among Catholics; so that when they eate flesh in Lent, laugh at the holy Sacrifice of Masse, raile at the Pope, break Images, or teare pictures, burne Reliques, taking the Reliquaries to themselves, and commit such other abuses incident to their deformed Religion, many make light of it, & in a manner think it lawfull for them to doe these thinges, because they are *Hugonots*; whereas the truth is, that an Heretike sinneth more in committing these things, then if he were a Catholicke. Which appeareth plainly in the sin of Rebellion & Treason, where he who not only revolteth against his King, but maintayneth also that his Rebellion is iust, seeking to draw others after him, & teaching that all those are in euill estate who will not ioyne with him in that wicked action, committeth a far greater offence, then

another, who falleth into the same cryme, but acknowledgeth his fault, accuseth himself from tyme to tyme, seeketh not to perswade any, and finally doth nothing, but of meere frailtie.

The fifteenth deuise of the *Hugonots* is, to charge those who defend the *Iesuits* of being addicted to the *Spaniard*. For which cause my Author taketh vpon him to examine the ground of this deceitfull obiection. Wherefore (saith he) if this proceedeth from being *Iesuits*; the Societie began in *France*, in the Colledge of *S. Barbara*, which is in the Vniuersitie of *Paris*. Yf it be in respect of their being Religious men, euery man seeth, that there are many other besides them. Yf in respect of *France*, they in that Countrey are French-men, and there is no reason, why a French-man, should not loue his nation, as well as any *Spaniard* doth his, or as well, as the *Portuguese*, *German*, *Italian*, *English*, those of *Iaponia* and *Peru* doe theirs. Yf in regard of the three Religious vowes, they are common to all Religious orders, euen to the Knights of *Malta*. Yf in respect of the fourth, which is peculiar to them; that belongeth lesse to the *Spaniards*, the to the *Antipodes*: for it concerneth only their missions among Infidells, and the conuersion of other lost Soules. Yf this imputation be laid vpon their Rules; they are commanded by one of them expressely to loue, and respect all Nations in our Lord, alway giuing the chief place euery man to his owne, as the rule of well-ordered charity doth require. If their functions be objected, these are as profitable, & more necessary in *France*, then in *Spainne*: neyther can any

of

of them be attributed rather to *Spayne*, then to any other Nation: besides that many other principall persons do preach, teach, and confesse, who notwithstanding are not accompted *Spaniards*. Yf the reason be, for that the *Society* hath one Generall: the *Carthusians*, and the *Dominicans* haue but one during his life in like manner. Yf because he is not a Frenchman, those of other Orders are no Frenchmen neyther. Yf because he is a Neapolitan, sonne to the Duke of *Atri*, and great Vncle to the Duke who now is: he is not therefore a *Spaniard*. Yea his most noble house hath been alwaies allied to those of *France*, witnesse the Countesse of *Chasteau-Vilain* his Neece. Yf they object, that heretofore the *Society* hath had Spanish Generalls: since the time of B. F. *Ignatius*, who was the first, and of *Nauar*; there haue been but fower, two *Spaniards*, Fa. *Laynes*, and Fa. *Borgia*, who before had beene Duke of *Gandia*; the third Fa. *Euerard Mercurian* who was borne in *Liege*; & Fa. *Claudius Aquanina* who now liueth, and is an Italian, as hath beene said. But supposing, that they had all beene *Spaniards*, that they were so still, and should be soe hereafter: were this any greater cause for Frenchmen to complayne of the *Society*, then *Spaniards*, *Italians*, and other Nations haue to be grieved, that there be three Generalls of diuers Orders in one only Prouince of *France*.

But perhaps they will say, that the King of *Spayne* is a great benefactor of the *Society*: notwithstanding the truth is, that neither this King, nor his Father, nor any of his Predecessours, Kinges of *Spayne* did
euer

ever found one Colledge for the *Society*. And if any will suspect, that at least he alloweth some pensions; the contrary is manifest. For since that the *Society* refuseth any recompense for their labours and functions; it can much lesse admit any pension. And noe man aliue is able to proue, that euer any French Father receyued a penny from the King of *Spayne*. Finally, no man can deny, but that the late King *Henry* the fourth fauoured the *Society* exceedingly, bestowed great benefits vpon them, had great confidence in them, and obliged them in all respects to loue him: so that it is hard to say, whether of the two calumniationes chiefly containd, and inculcated in the *Anti-Coton*, be greater; That the *Society* teacheth any doctrine different from that of the Catholicke Church: or, That they should haue any hand in the late Kings death.

Lastly, my Author sheweth, that there is noe cause, why *Spaniards* should be so odious to *Frenchmen*, since that they are good Christians and Catholicks, aswell as other Nations, and there is now no warre, but peace betwixt these two nations, sending their mutuall Embassadors one to another, calling one another brethren, their Subiects hauing free traffique among theselues. And if this hatred ariseth from any thing that is past, there want not the like occasions with others, who notwithstanding are not thus inueighed against, nor ought to be, although they differ also in Religion. Wherefore this can proceed from no other ground but from the malice of the Diuell himselfe, who is the Father of all diuision, and seeth very well, that the

the good and quiet of the Catholike Church dependeth in great part of the vnion betwixt these two puissant Nations.

A B R I E F F E

Relation of F. Cotons, and the Societies proceedings; together with a Challenge to the Hugonots, and a Supplication to the Queene Regent.

§. VI.

FOR conclusion of this whole discourse, I haue referued these three points, which my Author handleth vpon different occasions, and in diuers places. First then, concerning *Fa. Cotton*, he saith that he is a Christian, a Catholike, a Priest, a Religious man, who goeth to Confession, and hath celebrated the holy Sacrifice of the Masse euery day for these eightene yeares, he hath beene of the *Society* 27. yeares and more, in which he hath studied Rhetoricke, Philosophy, Diuinity, the languages, & Mathematicks: and since he hath also taught Humanity, Rhetorick, and moral Diuinity, and preached in many of the most principall Cittyes of the Realm: He hath often disputed both by word and writing with diuers Ministers, and other *Hugonots*. He hath assisted in the conuersion of many, especially in three Prouinces, and that in great number; and since his being at the Court, he hath laboured in the reduction of the Earles *de Lauall, de Castelnau, de Mainville, de*

Kassan, de Chantmont, and many other: he was sent for thither by the late King, when he thought nothing lesse, being at that time in *Auignon*: his conversation, his learning and his manner of life were so agreeable, and pleasing to his Maiesty, and his Counsell, that he did not onely retayne him at the Court, and in his retinue: but also made him his Preacher, and afterward his ordinary Confessarius. His sermons, discourses and proceedings were so farre from being tedious to the late King, that he desired to haue him alwaies in his sight and company, in so much that he made choice of him to heare the generall Confession of his whole life; and did alwaies vpon euery occasion prayse, honour, & commend him, defending him against all his aduersaries. The whole Court will testifie, that nothing was ever obserued in his manners, or doctrine, which might offend or scandalize any.

When he was healed & recouered of the blow, or stab, which was giuen him, it pleased his Maiesty to say vnto him: *You had neuer a better blow, for the world hath discouered the loue which I beare you, and I haue seen what affection the world beareth you.* And another time vpon another occasion he said: *Fa. Coton speaketh well of all the world, he is neuer heard to speake ill of any.* Moreouer *Fa. Coton* is knowne to haue refused Bishopricks, & Arch-Bishopricks, for which cause his Ma^{tie} told him once, that if he were Pope, he would oblige him to accept of them. But the Father declared vnto him, how this was repugnāt to the Institute of the *Societie*, and to the particular vowes, which he himself had made, and that nothing had done more harme

harne to Religious Orders, then the desire to haue offices, or Benefices. Which answered pleased his Ma^{tie} so much, that he reapeated it often, & before diuers. And this is that which confoundeth the detractors of the *Societie*, when they are demaunded *Cui bono*, should these Fathers be so wicked & ynnaturall? For, if they doe it for pleasure, they might enioy it more freely, more lawfully, & in farre greater aboundance in the world, remayning in their commodious, & many times noble houses, which they leaue to enter into Religion. If it be for profit, there is not any Colledg in *France*, which is able to spend twentie poundes a man, as hath been said. And if any will endeauour to proue the contrary, he shall haue the ouerplus for his labour. If they doe it for honours: they renounce them all by a particular vow, by which they are bound vnder mortall sinne not to admit, or receaue any dignitie, but by force & constraint, being commaunded by him, who hath authoritie to doe it.

What therfore can remayn, why they should abandon father, mother, kinsfolks, countrey, goods, honours, dignities, hopes, yea & their life it self, which they expose not only amōg Infidels, & barbarous nations, but (which I esteeme more painfull) among heretiks, and bad Catholikes, with whom they must continually encounter & combat? Which in respect of the Catholiks is very strange, since that they cannot deny, but that the Fathers teach the youth passing well both in manners & learning. 2. They preach the word of God with satisfaction, and contentment of all Nations in Europ. 3. They carry it to the *Antipodes* in *Asia*, *Africa*, *America*, to both East & West

Indies. 4. They defend it against heretikes with continuall danger of their liues in *England*, *Scotland*, *Constantinople*, and in all other places, where their assistance may be a comfort to afflicted Catholikes. 5. They heare Confessions, administering that Sacramēt exactly. 6. They visit the sick. 7. They help the that dye. 8. They goe to the Prisons. 9. They teach the Catechisme, or Christian doctrine. 10. They introduce the frequentation of Sacraments. 11. They neither preach, confesse, teach, nor exhort, but by the consent of the Bishop in the diocesse where they reside. 12. When they are incorporated into any Vniuersitie, as they are at *Tholose*, *Bordeaux*, *Reims*, *Caën*, *Bourges*, *Cahors*, *Poictiers*, they obserue the lawes of the said Vniuersities, acknowledging the Rectors, & performing exactly whatsoeuer is ordained. 13. They haue among them many men of rare qualities, and the greatest part very well borne. 14. They haue at this present 30000. schollers, and in time past haue had more the two hundred thousand in their Classes, whome they haue taught, & do teach to feare & serue God, and aboue all to keep themselues from mortall synne, by the meanes of often confessing, & frequent receauing, binding them all without exception to doe this euery moneth. 15. And among all this great number of schollers, there hath not one been fond to haue complained of any least word spoken vnto the, which might tend to any immodestie, but they will all testifie, that one of the cheifest cares which the *Societie* hath, is to preserue them in Angelicall puritie & integritie, somuch as may be. 16. One of their *Societys* through extreme frailty & exceeding great temptation

station, became a Minister among the *Hugonots* in
France: of whom there hath been inquiry made, whe-
 ther the liues of the *Iesuits* be wicked & impure, whe-
 ther they haue intelligence, & correspondence with
 forraine Nations, whether they be hypocrites, and in
 a word, whether they be such, as the *Anti-Catā* hath
 since described them? To all which he answered,
 No; and that all is false. 17. Their life is not monasti-
 call nor secret, they liue and conuerse with all men,
 they are seen every day preaching, confessing, dispu-
 ting, and discoursing. Now then who euen heard the
 sweare, braule, blaspheme, detract, speak wantonly
 induce to euill, or seduce any? If this Calumniator
 hath reported any such thing, where are his proofes?
 18. Their books in all manner of sciences, & in al lā-
 guages are to be seen in all places, and are esteemed
 by all such as haue not the reformed spirit of contra-
 diction. 19. Kings & Princes vse them for the guiding
 of their soules. 20. The Popes haue approued their
 Institute, & the Councell of *Trent* hath cōfirmed it.
 What can be said to these proofes? Are they conie-
 ctures, suspicions, or rash iudgments? Is it necessary
 to beg the penne of Ministers, to make a demonstra-
 tion? Oh, how far is this age from the conditions of
 true charitie, which are, 1. neither to think, 2. nor to
 iudg, 3. nor to speake, 4. nor to listen to euill of any;
 5. but to interrupt such talke; 6. or if this cānot be, to
 excuse the action. 7. If not this, at least the intention;
 8. or attribute it to passion: 9. & if there be no other
 excuse, at least exaggerate the tentation: 10. and al-
 waies say, that if God did not help vs, we should doe
 worse.

By this which hath bene said, it appeareth what reason my Author hath to tell the *Hugonots*, that they should do more wisely to desist from these calumniationes against the *Societie*, especially among Catholics, to whom by this meanes they discover the irreligion of their Religion, and make them see that their pretence is not to conserue the flocke of Christ, but to discredit their Doctors, impose silence to their Preachers, and deprive the youth of their good, & faithfull Instructors. They perceave well inough, that the quarell is not only with *Iesuits*, though they be the capitall enemies of their deformation; but their meaning is to set vpon all Religious Orders, & the whole Clergy, and hauing preuailed against some, they will vndertake the residue, as they did at *Antwerp*. But to assault them altogether were to painfull, hard, and impossible a matter. Wherefore they would deuide, & weaken them, and so cut of one after another; as *Themistocles* discomfited the Army of *Araxerxes*, conteining aboue a million of Souldiers, intercepting them troupe by troupe in the strait of *Hellepont*. Or as their brethren did in *England*, drawing to their party at the beginning the Bishops and secular Clergy, vnder pretence that Religious men belonged not to the Hierarchie of the Church; and that Christianity was before them; and that the splendour of these Regular Orders seemed to obscure the dignity of Cathedral Churches, and diuert the people from their Parishes &c. And by these fraudulent deuises the Abbeys being thus put downe, and the Monks turned out, and some of them also put to death for denying the Kings Supremacy; the aforesaid brethren

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informed the Nobility, that the great riches, which the Church enjoyed, were given by their Ancestors; and that there could no better course be taken in this great disorder of the Popedome, and in this licentious and voluptuous prodigality of the Bishops, then to reduce all thinges to their beginning, and to render these Ecclesiasticall goodes to the houses, out of which they first came. And in this manner *Scotland* was deprived of Religious men, Priests, Curates, Chanons, Abbots, & Bishops: which also had been brought to passe in *England*, if the *Puritans* might haue preuailed: The spirit of their *M. Calvin* being impatient of all Superioritie, and Ecclesiasticall Hierarchie.

Moreouer my Author telleth the *Hugonots*, that by their persecutions they establisth the *Societie* more & more: for they are esteemed so much the more profitable, as by them they are described vnprofitable; & so much the more necessary, as they account them harmfull. And the like is of others, who are no hereticks; for euery man obserueth, that those who persecute the *Societie*, are neither the deuoutest, nor the best Catholiks of the world; which might easily appeare, if they be Churchmen, by inquiring whether they say their Breuiarie or not; and if they be lay, by marking, whether they frequent the Sacraments, not to say any more.

To all which we may add, that the *Hugonots* haue been heard say in their most secret Conuenticles, that if they overthrow not the *Iesuits*, the *Iesuits* will overthrow them; that is, their pretended Religion; which is the cause, that they set vpon the *Society* more
fiercely

fiercely, then vpon some others, on whom notwithstanding they might probably take as great hold. For my Author saith, that he cannot belieue, that they are more zealous of the State, then of their Religion; and therefore there must needs be some *enigma*, equivocation, and mysticall vnderstanding in this great, fierce, and terrible persecution, which they haue resolved in their night-assemblies against the *Society*. But he biddeth them do their worst, which will be the best for them, since that they are men, who haue nothing either to loose, or gaine in this world, but only the seruice of God, and the saluation of soules.

Wherefore they, who will haue, and vse them in this sort, may; and they who will not, may send them to *China*, and *Mogor*, where the haruest is plentiful. And if nothing els did hold them in *Europe*, but pleasure or profit, they would long since haue departed of their owne accord: for they are not so kindly dealt withall, that they haue any great cause to please themselves according to sense; but their contentments, yea (I may say) their delights are crosses, tribulations, slaunders, persecutions, and especially, when they come from *Anti-Corons*, and their associats, enemies of the Catholick faith. They are neuer more content, then in such discontentments; neuer more strong, then when they are thus weakened: neuer more vnited to God, then when they are cast of, and separated from this kind of people. All their affliction consisteth in the offence committed by their enemies against God; in the harme, which Catholicks receive

ceau; & in the losse of the *Hugonots* soules: Soules, for which they would expose their bodies, & liues a thousand times.

Notwithstāding they make no great accompt, nor haue any great apprehension of the *Hugonots* attempts: they know, what they can do, of what weight and value they are: it is all but threats and menaces, which they vse most, when they tremble for feare. *Caluins* spirit is insolent in prosperity, dejected in aduersity; and of it aboue all the spirits in the world, we may truly say: that he threatneth who is much afraid. They know also, that it is proper to God, to defend and maintaine that, which the Diuell impugneth, as they haue experienced by their returne into *France*. For in exchange of 9. or 10. yeares of absence from that part of the Countrey which belonged to the Parliament of *Paris*, they haue since, not only been reestablished there, but also established in the whole Kingdome, with more augmentation and increase, then their continuall stay could haue produced in an hundred yeares. So true it is, that God recompenseth with vsury, whatsoeuer is done or suffered for his sake.

Wherefore they haue reason not only to hope, but also to be certainly perswaded, that vnlesse God should retire himselfe from *France* for their sinnes, the *Society* shal hereafter be imployed and esteemed in this Kingdome more then it hath byn hitherto: and that in regard of this storme, after which (as is to be hoped) will shortly succeed a quiet calme; especially vnder the gouernement of

so wise a *Queene*, whome God hath chosen like another *Debera*, during the minority of this Great and Little King her Sonne, and their Maister, vnder the shadow of her Royall protection, the Religious men of this *Society* so much enuyed by the wicked, and persecuted by those who know it not, will alwaies breath the same aire of deuotion towards God, and of inuiolable fidelity towards their Maiesties: requiring one only grace for all the humble seruices, which they desire to yeild them; and it is, that when they shalbe accused in cōmon, or in particuler, either in manners, or doctrine; it will please them to ordaine, that most exact inquisition be made, to chastice them, if they be culpable; or to punish the accusers, if they be found innocent.

And because the Author, or Authors of the *Anti-Coton* are obliged both voluntarily by their own word, and necessarily by the qualitie of the cryme of calumniation to tell, and declare their names & qualities; they beseech her Maiestie, that it will please her to commaund, that if within 8. daies they doe not manifest themselves, all the rigors and penalties, which Gods and mans law prescribeth and inioyneth against Calumniators, may be vsed against them: and that she would appoint to this end, that extraordinary search, and inquiry may be made. And in case, that they freely name and discover themselves, my Author in the name of all the Fathers, and particularly of Fa. *Coton*, prostrateth himselfe at her Maiesties feet, beseeching her by all the extension of graces, and power
which

which God hath giuen her, to accord, that Iustice may be done aswell of Fa. *Coron*, as of all the rest, if the Calūniators shall verifiy, & make good that which they haue said; and of them reciprocally, if for want of proof, they shall be found conuincied of imposture, or flaunder. And he telleth her Maiestie, that this is a matter of no small importance, and therefore she will be pleased, not to attribute this their humble request to importunity. For it belongeth to the seruice of God, who hath interest in their functions, if they be such, as they are described. The good of her Maiesties people doth also require the same: For they ought not allway to liue in this hesitation, but must be cleared from the sinister impressions, which they may haue concealed by reading these infamous lybells.

The reputation likewise of the late King, her Maiestyes deare spouse, the great *Henry*, their Lord and good Maister, is engaged herein; which is stained with the calumniationes, that are imposed vpon him, whome his Maiestie did not onely choose, loue, and fauour; but honour also with the office of his Preacher, and ordinary Confessarius. Likewise her Maiesty her selfe hath part herein, since that she imployeth Fa. *Coron* in the same charges and offices about her sonne, which he exercised for his Father. The honour of the Lords of the Cōunsell is touched also, since that they ought to represent vnto her Maiesty the euills and daungers, which ensue by the *Societys* stay in *France*, if they be such, as they are accused to be.

Finally it importeth Fa. *Coron* much, who cer-

tainly hath not deserued to be handled in this sort. Innocencie is the sister of truth: truth is surnamed the daughter of God, and God himselfe is called the God of truth, by whose loue my Author beseecheth her Maiesty, that she will cause the truth to appeare, that it may deliuer them: & they will beseech him somuch the more, that he will be pleased to increase his graces in her Maiesty, to make her Regency peaceable, the wils of her Subjects vnited, and the Scepter of the King her Sonne happy, and of long continuance.

The Conclusion.

TH V s I haue run ouer the whole answere to the *Anti-Coton*. And though I haue omitted many things of good importance, yet I feare, least in some I may seem to haue been too tedious, especially writing to you (my Reuerend & dearest Fathers) to whom I may iustly suppose, that neither these Calumniationes of your *Societie*, nor the solutions or answers can be strang or new. But I hope you will pardon my prolixitie, & accept of my good will: and hereafter in like occasions, I shall learne to be more warie. For which cause I will omit all other relations, though this Cittie of *Paris* be no lesse fertile in this kind, then *London* it selfe. For I suppose you know long ere this, how the Treatise of Cardinal Bellarmine, *De potestate Summi Pontificis in temporalibus, aduersus Gulielmū Barclaiū*, was prohibited by this Parliament of *Paris* the 26. day of Nouember last past, & that this Decree of theirs was recalled foure daies af-

ter by the King himself in his Counsell, assisted by the
 Queene Regent his Mother, the Prince of *Conde*, &
 Earle of *Soissons*, Princes of the blond, the Duke of
Maienne, the Lord Chancellor, the duke of *Espenon*,
 of *Lauardin*, & *Boisdauphin* Marehall of *France*, Ad-
 miral, & great Maister of the horse in *France*, giuing
 large Cômmission for the Executiô of this his Dêcreê &
 reuocation to al Baylifs, Sherifes, Prouosts, & Iudges,
 their Leiutenants, and other his Maiesties Iustices &
 Officers to whom it might appertayne, as appeareth
 by the Decree itself, & the Cômmission dated in *Paris*
 the last day of Nouember, in the yeare 1610. and of
 his Maiesties Raigne the first.

By the King in his Counsell.

Signed

Delomenie.

And with this I will humbly take my leaue, wi-
 shing you all happinesse, and desiring somtime to be
 partaker of your holy Sacrifices and Praiers. And so
 I euer rest

*Your Fatherhoods most assuredly to
 commaund.*

F. G.

From Paris this 20. of February 1610.

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